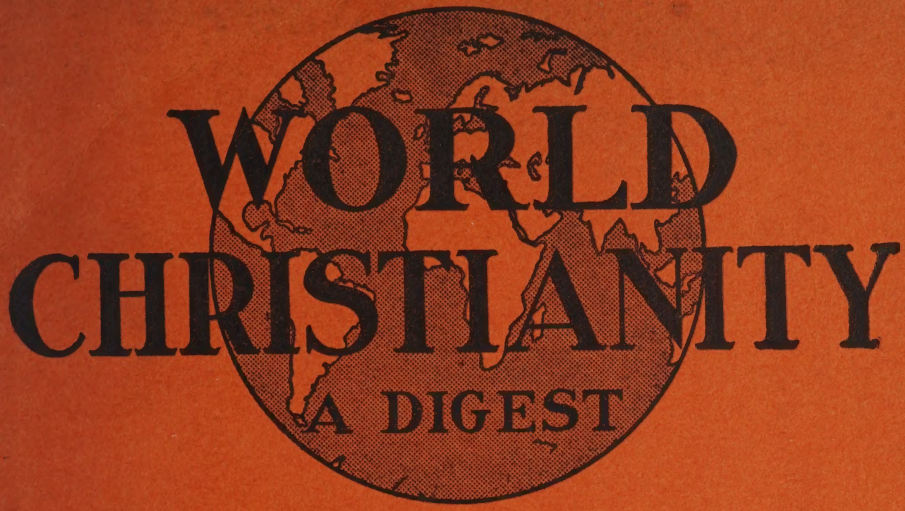

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World Christianity

A DIGEST

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WORLD CHRISTIANITY

A DIGEST

Fourth Quarter
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Vol. II. No. 4

A Great Conference

A considerable proportion of this number is given up to a discussion of the Madras Conference and the issues that are likely to be considered there. This is as it should be No more important gathering has occurred in recent years, not excepting either Edinburgh or Oxford or both. In the long run probably not more will have been done in the interest of church union throughout the world by any or all of them than will be accomplished through this conference. For here, most, though not all, of the churches which were represented in these other conferences will also be represented and they will be confronting concrete issues which they are jointly facing on the frontiers of Christian effort. Men are much more likely to be drawn together in the doing of something concrete than in theoretical discussions of what ought to be done. Church union is being forced among the Younger Churches as Dr. Douglass indicates in his article herein. Union there will inevitably have its effect on the older churches.

Also the issues faced on the mission fields are much the same as those faced in the total struggle of religion with secularism, nationalism and the other modern rivals of Christianity. A fresh approach to these, with Oxford, especially, in the background, is sure to make some additional contribution to the thought and effort of the churches with reference to these problem areas.

Enlightened churchmen, lay and ministerial, may well focus their own attention and that of their churches upon this highly significant gathering. It will have a very important bearing upon the strategy of the church for the next decade in its outward reach toward the non-Christian world which, it becomes increasingly clear, is no longer a merely geographical distinction.

A Working Faith for the World

The Christian Message in a Non-Christian World, reviewed at length elsewhere in this issue, was written by Dr. Hendrik Kraemer at the request of the International Missionary Council, in preparation for the Madras Conference. It has already been widely read and discussed and will doubtless influence the thought of that conference profoundly. With the theological statement of the message most of the readers of this magazine will not find themselves in sympathy. It is markedly continental in its thought,—not pure Barthian to be sure, for the author here and there criticizes certain details of Barth's teaching; but basically it is of that school, characterized by a rigid doctrine of revelation, the absoluteness of God, the incapacity of man, etc. It is dogmatic in the extreme, and to persons nurtured in the liberal tradition the whole atmosphere of the book is rather stifling.

The author is a profound student of the religions of the world and his analysis and criticism of them is arresting if not always convincing. His survey of what is happening today in these religions is of the very greatest value. In the section of the book regarding the approach to the non-Christian world there is exhibited much insight and practical wisdom. It was to this reader a source of constant amazement that he advocated doing so many right things or doing so many things in right ways for the wrong reasons! It is profoundly to be hoped that the major influence of the book will be on the practical operation of missions rather than on the theological formulation of the missionary objectives and the theological content of the message.

Dr. Kraemer is scornful of liberalism throughout, does not condescend to a real statement of and rational criticism of theistic Christian liberalism, but lumps it generally with the humanistic or naturalist religions and sets these over against the religions of revelation. Rejecting "Biblical realism," which as Dr. Petty has shown elsewhere in this issue, seems to be a deliberate but unjustified selection of scriptural passages, leaning heavily on Paul and designed to give support to a preconceived theological position, liberals have no basis in revelation for their point of view. One service his discussion may perform for liberal Christians. It may serve to waken them to the need for a rethinking and restatement of their theology. Possibly theology is a little more important than we have supposed. Perhaps the practical service liberalism feels itself called to perform may be better done if undergirded by a better thought out theology. If Dr. Kraemer's book succeeds in

stimulating a more vigorous thinking through of the basis of its convictions he will have made a real contribution to the progress of liberal Christianity. But progress lies along the lines already dimly mapped by liberal thinkers rather than along the back track represented by the theology of crisis.

Whether accidental or deliberately planned for, the appearance at this time, just on the eve of the Madras Conference, of a new book by Hugh Vernon White of the American Board is most fortunate. It bears the title at the head of this editorial, *A Working Faith for the World.** It is undoubtedly a "must" book for every liberal Christian who has read Kraemer, and particularly for members of the Madras Conference. It ought also to be read by ministers and laymen of the entire church regardless of whether they rate as liberals or conservatives. Here is an attempt to state the ultimate basis of the Christian world mission from the standpoint of an enlightened and profoundly devout Christian liberalism.

Dr. White begins by asserting the world's need of a unifying faith. The national ideologies which today hold the center of attention in Europe, he says, are bound to pass away. "They are muscle-bound by their narrow outlook. In a world where all must today deal with each other they operate only to destroy each other. They are patently false and adventitious. They solve no human problem; they have no deep and true insight into human nature; they are philosophies of hate and war and furnish no true basis for human unity. The nations must turn in the end to an authentic religion and find unity in a really profound conception of man and his place in the universe." Where shall they find this? "The answer to present world turmoil is a new Christendom, a world unified by the faith and ideal of a new Christianity." Note the word *new*. The failure of the old historic forms of Christianity makes it clear that "it must be a Christianity freed from the dogmatic metaphysics, . . . the irresponsible other-worldliness and the legalistic conceptions" involved in the major Catholic and Protestant divisions of the church. "It must be a Christianity which recognizes the will of God as supreme over all life, individual, and national, and which accepts the task of translating the will of God as clearly expressed in the New Testament into terms of personal morality and social, economic, and political institutions. This kind of Christianity and this alone can furnish the world with a faith that will glorify life and that will give both the individual and the nation a noble calling. This faith will be firmly grounded on a metaphysic of Christian theism; and it will have an ethic of Christian love."

This brief statement of course needs an elaboration which a brief

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article cannot furnish. One needs to read the book to get it. On the face of it, one can easily see how almost any one of the historic forms of Christianity might claim that it rests on precisely such a basis. Of course the author does go on to draw out the implications of such a declaration. He finds the beginnings of the formulation of such a faith already in Protestantism, "Even the more conservative Protestant churches have turned in varying degree to such an interpretation of Christianity." "The recent revival of theism in the liberal wing of Protestantism gives hope that the enervating skepticism which has deprived the liberal zeal for a Christian ethic of spiritual power will be replaced by a positive faith adequate to explain and support that ethic."

"Christianity has both a theology and an anthropology; both a doctrine of God and a doctrine of man. It holds the will of God to be supreme; it finds the key to the knowledge of God's will in the spirit and precepts of Jesus and in his life; it takes as the historic task of the church the transformation of humanity from center to circumference by the power of God into the Kingdom of Heaven. It believes in man as made in the image of God and capable of real redemption. It trusts in the grace of God as able to save both individuals from selfishness and sin and to create among men and nations a true community. Protagonists of Christianity so conceived—and as such truly conceived—have no illusions about the tragic ills of human life. We have had to bring this faith to the test of both the inner weaknesses of individuals and the gigantic sins of class and nation. It takes a stout heart to hold such a faith in the present world. But this faith is true! What else can one follow? It tells the truth about God. It tells the truth about man. The decades may be against it; the centuries are with it. To surrender it is to give over humanity to endless and hopeless strife. This is the faith of Jesus; it is the meaning of Christ in history. It is the only faith that gives history itself any hope or promise."

With this fundamental declaration of faith, Dr. White goes on to discuss the different kinds of religion, treating here in much less detail and, it may properly be said with less erudition than Kraemer, writes of the role of religion in human life and of the effects of religion on civilization. In the second part of the book he turns specifically to missions and declares categorically the religious character of the world mission. "Whatever the degree of our enlightenment, our original impulse in the Christian mission is religious. It is God's work we seek to do; it is his purpose we serve. This is the point of difference between the Christian missionary in any area of activity and the secular idealist. . . . The secular idealist is trying to realize his own will and desire; the Christian is trying to dis-

cover and to do the will of God and to learn how to desire aright." "The Christian mission is not international charity." . . . "Only a pitifully low conception of human life can think that men are being sufficiently served when they are put in the way of getting health for their bodies and enough education to make a living. Christianity has no such conception of man; it would be utterly false to its own teaching and the Christ it serves were it not passionately concerned to make every man aware of himself, in whatever state of health and wealth, as an object of God's love and as a member of the Kingdom of God. That is the religious purpose of the Christian mission."

All religions are not essentially alike although all contain elements of great value. "The fundamental reason for the Christian world mission lies in the fact that Christianity has the clearest revelation of God's will and nature. It represents the great historic discovery of religious truth which came after centuries of progress in the Hebrew prophetic line and found full expression in the experience and life of Jesus Christ. This is a truth both of ideas and personal embodiment. It includes and transcends all that is true in other religions."

If this be true of course it is the clear obligation of the Christian to share this truth with all the world. "This is very different from the dogmatic insistence that others shall accept our ways of thinking, our religious beliefs and moral standards." . . . "It is hard to conceive that any one should find something great and creative in religion without wishing that others also might have a similar experience." But sharing also means that the missionary "has a willingness to receive as well as to give." Actually this is not such a new principle in missions as many might think, but has long been practiced by some of the ablest representatives of Christianity in the non-Christian world.

However, nothing that the author has said thus far ought to be taken as a warrant for a loose and easy tolerance. There is, he insists, "a certain justifiable and necessary intolerance involved in the preaching of the Christian gospel, the intolerance of truth toward error." He distinguishes sharply between what he calls tolerance of persons which is the willingness to let others say and think what they believe to be true and tolerance of false ideas. Personal tolerance, he holds, of course, must be practiced by Christianity. "To stand for the right of every man to speak his mind does not mean that no opposition should be offered when he says what we believe to be false and harmful. One can not teach truth in religion, any more than in other fields, without opposing error. A large part of the teaching of Christianity anywhere is the combatting and correcting of false

ideas . . .," for example, "so long as men believe that man's fate is fixed beyond the power of the man himself to change it, there is an error that obstructs the knowledge of the truth . . ." "our whole mission rests upon the success with which we can get people to unlearn false religious beliefs and to acquire the substantial body of Christian teaching which constitutes the solid base and structure for Christian living. It is futile to assume that men who cherish pagan conceptions of themselves and God will ever live for Christian moral and social ideals."

It is here perhaps that Dr. White comes closest to Dr. Kraemer and seems on the face of his statements to run the same danger of dogmatism which seems so clearly to be in the latter's position. Many will wish that he had made it more explicit that what he means is not the necessity of the mere intellectual acceptance of some particular formulation of doctrine about God or Jesus, even that which he himself sets forth so ably as the liberal Protestant position. Liberal Protestant dogmatism would be no more acceptable than any other kind of dogmatism and much less excusable because of the very nature of the liberal position. Dr. White's whole later discussion of the fundamental basis of Christianity which forms the last part of the book effectively disposes of any fears that one might have on this score, if he will read on to the end.

It is in this third section of the book that the author defines the goals of Christianity as Christian truth, Christian personality and Christian Community. No brief summary can do justice to the clear-cut cogent statement of what may well be described as liberal Protestant belief at its best. There is such a thing as Christian truth. "In the meaning of truth as an institution of Reality which at the behest of life leaps beyond fact and reason and answers the question of the ultimate meaning of life and the nature of God, each religion has its answer more or less clearly given. Christianity gives its answer in the conceptions of the Judeo-Christian traditions as purified, re-ordered, and personified in Jesus Christ. Truth as concrete Reality is found in his person; it is not so much to be argued about as it is to be presented for each man to make his own response freely." "Christian personality and Christian community are the two main consequences in human life of the vital progress of Christian truth." . . . "The meaning of personality finds its truest embodiment in Jesus of Nazareth and its most explicit application in his teachings. . . . Transcending mechanistic ideas or merely naturalistic conceptions of man, and denying the political ideology which makes man an instrument of national glory Christianity stands for the intrinsic worth and essential freedom of man. This idea of personality encounters as deeply rooted misconceptions in the great religions as

it does in secular systems. . . . It is the mission of Christianity to lay a foundation for the spiritual life of man and all his achievements in a knowledge of his own nature and in the realization of his true relation to God."

"The character of personality is only fully revealed in fellowship, for personality is essentially social." "The new person," made new in Christ, "seeks with others of like spirit a new social bond, a new society. No new social order is possible without this new man to constitute it, but the new man can not exist without working for a new social order." What form shall this new social order take? That says Dr. White is not specifically defined by Christianity. It must be left to human intelligence. But certain conditions are required for its attainment. It has therefore a definite stake in three basic conditions for the fulfilment of its central aim which may be defined as *intellectual liberty, democracy,* and *government by law.* These terms are defined and discussed at length. A final summary in Dr White's own words brings this comment to a close.

"The Christian community at which Christianity aims, while not identical with any political form or economic order, does therefore require these conditions for its realization. Means and ends are never separable in actual life. The means or conditions required for the Christian social-personal objective in history are intellectual liberty and democracy. Democracy, moreover, as truly conceived by Christianity, brings each man under ultimate moral responsibility to God. His value and freedom as a person rest upon his relation to God. Democratic civil government rests upon the ultimate authority derived from this free person. The rational form it takes in impartial law is the attempt to make general and universal the inviolability of personality. Thus while Christianity is not identical with liberty, or democracy, or government by law, since all can be used or administered for pagan ends, these nevertheless constitute basic conditions for the full expression of its meaning in human life. Their absence leaves obstacles to the full development of personality. Liberal Christianity today should see clearly its stake in these conditions. In a broad sense, this is our program, this is the Christian "way out," and "forward" and "upward." It is a way rooted deeply in the conception of life which grew through the prophetic line and came to full expression in the life and teaching of Jesus. The intellectual and political traditions that come from Greece and Rome have furnished principles to instrument this ideal and to give it national and political definition. The Christianity that now makes its bid for world recognition is the ripe fruit of this long historic process, the heart of which is the revelation of God in Christ, and the goal of which is the Kingdom of God as Jesus described it."

CHARLES S. BRADEN.

World Council of Churches

The World Council of Churches which was the logical outcome of the Oxford and Edinburgh Conference will become a reality upon the formal ratification by the churches of the constitution formulated by the Provisional Committee at Utrecht, Holland, last May. The churches involved are those Protestant, Eastern Orthodox, Anglican, and Old Catholic churches of the world which "accept our Lord Jesus Christ as God and Saviour". Thus there is a theological basis of membership. This is unfortunate, yet it is said that on no other basis would some of the European churches consent to enter it. After all probably the vastly greater part of the Christian church is theologically minded. If they can be brought into something approaching an effective unity in their impact upon a world that is increasingly secularist and nationalist, the less orthodox minority churches will doubtless, as they always have done, cooperate in all good practical common efforts which the united orthodox churches may make. They will not be seriously hindered in their own freedom of thought and action by anything the World Council is likely to do.

The functions of the World Council are to carry on the work of the two World Movements for Faith and Order and for Life and Work which organized the Edinburgh and Oxford Conferences; to facilitate common action by the churches; to promote cooperation in study (apparently of anything that requires study); to promote the growth of ecumenical consciousness in the members of all churches; to establish relationships with denominational federations of world-wide scope and with other ecumenical movements (perhaps there is here latitude for association with the theologically too liberal groups); and to call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

It is specifically stated that the Council shall not legislate for the churches, nor act for them in any manner except as definitely indicated in the constitution.

It is to function through two bodies, the Assembly, a delegated body of 450 members meeting every five years and a Central Committee of 90 which will act for the Council in the interim between meetings of the Assembly. Membership in these bodies is allocated among the constituent geographical areas according to a fixed ratio.

Thus the move toward a united church advances. If it performs on a world scale something of what the Federal Council has done in America it will be a highly significant step forward.

The Madras Conference and Its Predecessors

Robert E. Speer

From *Madras 1938 News Service*

THE international missionary conference to be held in Madras, India, in December, 1938, will be the eighth of such conferences if account is taken of the meeting in New York City in May, 1854, on the occasion of the visit of Alexander Duff. It was Duff's presence, with that of three Canadian delegates, which made this gathering international. There were more than 150 members of the Conference, a third of them laymen, — but no women and no members of the churches on the mission field. The Conference voted to hold such gatherings annually but it was many a year before the next one was held. However, a meeting similar to this one in New York was held in London the same year.

Appreciation of the significance of the Madras Conference will be heightened by this brief historical background by the recently retired Secretary of the Presbyterian Board of Foreign Missions, who has himself played so important a part in the development of Christian Missions during the past half-century.

The next Conference parallel to Duff's meeting and more representative of the missionary enterprise was the Liverpool Conference of 1860 with 126 members. The proportion of laymen was much less than in New York, one-fourth instead of one-third, but the laymen who were present were men of highest standing as the laymen at Duff's meeting had been. The presiding officer was Major General Alexander of Her Majesty's Army in India. No one from America was present and the only national Christian was Behari Lal Singh, an Indian minister of the Free Church of Scotland, from Calcutta. This Conference surveyed China, India, Turkey and South Africa, considered medical missions in China and Japan, dealt with the Indian Mutiny in relation to missions and gave full attention to the native church and a national ministry. It emphasized self support and the indigenous character of the Church, free from the imposition of forms from without.

The next conference in the series which will culminate next at Madras was the international gathering at Mildmay, London, in 1878. The list of delegates names 158 "and others." The Earl of Shaftesbury was president and Sir William Muir, Chairman. The list of missionary leaders was a great one and some thirty or forty of the delegates were or had been missionaries. There were fourteen delegates from American boards, half of them missionaries. The only "national" present was San Bogu-

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nan, an American Baptist "native missionary" from Burmah.

The next conference met in London in 1888 and was composed of 1,600 members. It represented an immense advance beyond Mildmay. The ablest leaders, both clerical and lay, of the evangelical churches of the whole world were enlisted. "We may say with truth," wrote Mr. Johnston, "that every Evangelical Church in the world, having any agency for the extension of the Redeemer's kingdom, was represented there . . . Not only were delegates sent from the United States and Canada, but from South America, Australia, and the Islands of the Pacific Ocean. Africa was represented not merely by missionaries from the different parts of the dark Continent, but, what is in many respects more important, by representatives of Missionary Societies from amongst the descendants of the African race liberated from slavery in America. Most of the Societies on the Continent were represented by deputies, not only from Germany, France and Holland, but also from Denmark and Sweden." The attention of the whole body of Christian people in Great Britain and America and the Continent was attracted. The voice of the native churches, however, was not once heard. These churches had not a single representative present.

The "Ecumenical Conference" held in New York City in 1900 was attended by more than 3,000 delegates, with one or two hundred honorary members. An ex-president of the United States, Mr. Harrison, was chairman and President McKinley and Governor, afterwards President, Theodore Roosevelt were among the speakers. The Conference came just after the Boxer Uprising in China as the Liverpool Conference had come after the Indian Mutiny. At each time missions had been subjected to fierce criticism on the ground of their relationship to these movements. At Liverpool the answer could be given by men like Sir Herbert Edwardes and Donald McLeod who knew the facts as to India and at New York the vindication of missions was so overwhelming that it marked the beginning of a new era. The conference was a great apologetic vindication rather than a technical missionary council. Missionary administration was absorbed in promotional appeal.

The missionary body was more adequately represented than at any preceding home base conference but once again the representation of the native churches was negligible. There appear to be only seven names of "nationals" on the roll of the Conference, three from Japan, three from India and one from South America. Miss Lilivati Singh of India was the one who most embodied the appeal of the indigenous Church.

At Edinburgh in 1910 there were three notable advances.

First the Conference was more fully international. A far larger number had gone to Edinburgh from America than had come from Great Britain to New York. Forty-six British societies were represented by slightly over 500 delegates; sixty American Societies also by rather more than 500 delegates; forty-one Continental Societies by over 170 delegates and twelve South African and Australasian Societies by 26 delegates. These Societies represented practically every type of doctrine, worship and polity included in the Church of Christ, with the exception of the Roman Catholic and Greek Churches. In the second place the Conference had before it the results of the long preparatory work of eight commissions dealing with different aspects of the debate, and apologetic and promotional addresses fell into a far smaller place. And, thirdly, there was a beginning of realization of the importance of having the national churches make their contribution and assume their measure of responsibility. Four "nationals", including Cheng Ching-yi of China and Azariah of India, were among the British delegates, and eight, including Dr. K. C. Chatterjee of India and Dr. Ibuka of Japan, among the American.

The next conference, at Jerusalem in 1928, was of a different character. It was a small gathering of 231 delegates of whom 52 were "nationals" from the churches on the field. As at Edinburgh, advance studies had prepared the material and the discussions were professional and expert rather than promotional and popular. The method of the meeting represented both gain and loss. The immense public impression of the preceding two conferences was lost but it is possible that the conditions were such that these Conferences could not have been duplicated again at the time. On the other hand there was gain in the close, responsible study of some of the fundamental issues, especially two, the relation of Christianity and its missions to the non-Christian religions and the relation of the home churches and their boards and missions to the new churches which had grown up on the foreign field.

It is the latter of these problems which will be foremost at Madras. The aspect of it which will chiefly call for consideration is not, however, the question of relationship between Church and Mission but the question of what the Church is with which any problem of relation has to be considered. This is the old question with which the first conferences dealt. It is the abiding question. How can Churches be developed which will be truly autonomous and self-dependent?

At Madras one-half of the 450 delegates will represent the "younger" churches. At last the "nationals" are to enjoy equal numerical representation with those from the "older" churches.

"The Christian Message In A Non-Christian World"

Orville A. Petty

Dr. Hendrik Kraemer's book with the above title, written as it was in preparation for the Madras Conference and destined to exercise no little influence on the deliberations of that body, is too important for an ordinary length book review. Hence this book article by the Director of the Research Department of A Movement for World Christianity, who writes much more critically than many of the reviewers who have thus far published their estimates of the book. See also the editorial on Page 2 comparing this book with that of Dr. Hugh Vernon White, "A Working Faith for the World."

THIS book blazes with Barthian intensity and assurance. Its viewpoint is apocalyptic and eschatological; it is based on, and shot through with, a *theory* of "revelation," in which "the Fall" is a *sine qua non;* which theory many Christian scholars may easily criticize as artificial, inconsistent and untenable. The author assumes that it is impossible for "fallen" man to appreciate the unfolding purpose of God revealed in human experience, *except* as given in selected parts of the Bible; more specifically as given in the surviving occasional writings of a few "apostolic" interpreters of the first Christian century; hand-picked verses, as interpreted by the author, are final, indeed absolute, since such preferred proof-texts must be taken at their face value as God's infallible and final word *to* man—selected oracles!

Starting with Karl Barth's arbitrary viewpoint the author develops a theory which is astonishing in its assumptions, assertions and evasions; all of which seems far removed from the spirit, teachings, and self-sacrificing efforts of Jesus of the Synoptics; far also from what we surely know, by the help of thoroughly Christian New Testament scholarship today, concerning the *growth* and *diversity* of attempted explanations of our Lord's life and objective (the Kingdom —*malkuth*) in the New Testament (the growth of theology in the New Testament is obvious to open-minded students and the end is not yet); and far from the intuitive insight, consistent thinking, and selfless experiment of able, open-minded Christians who day by day loyally identify themselves with Christ as to the purpose of God.

By the deft and adroit use of such words and phrases as "Biblical realism," "dialectic," "totalitarian," "apostolic," "between the times" and "witnessing," the author has written a positive and intriguing but specious volume which may defeat the purpose of those requesting it.

The writers and editors who

Kraemer's, The Christian Message in a Non-Christian World **is published by Harper and Brothers, New York. $3.00.**

produced the literature of the Old Testament and New Testament lived *on* a flat world,—obviously interwoven with evil. It was quite natural for them to to seek an explanation of evil and to write of a stern God as operating *on* their world from above where he dwelt apart. It was quite easy also for them to think of God as descending in the "judgment" of natural calamities, or in special favor "in his own good time"—during better days. Further, we are not surprised that the apocalyptic prophet who wrote the Book of Revelation—late in the egotistic reign of Domitian—insisted that *his* message was "a revelation by Jesus Christ," "to show what must come to pass very soon," "testifying to what is God's word and Jesus Christ's testimony" (Rev. I, 1, 2, Moffatt trans.) Here, in Revelation, we have apocalyptic beliefs in their literal form—God's word *to* man. We should remind ourselves also that Revelation "stands apart as the one book in the New Testament that unequivocally declares itself to be Scriptures" (Goodspeed). Yet on the "realism of the Bible" the author would rebuild a new fundamentalistic theology. Many who appreciate the supremacy of the religion and ethic of Jesus; the role of the prophets (before Him) in preparation; and the witness of New Testament interpreters (after Him); also the guidance of the Spirit of God today in correction and expansion of past interpretations, will sadly regret Doctor Kraemer's taking refuge in apocalyptic literalism as did the author of Revelation during ominous days. "We are loyal to it (the Bible) most when we answer its call to go forward, and to refashion its teaching by the larger light of this new time," (E. F. Scott).

The author accepts "Creation" and waves aside Evolution. He writes of man "in his utter corruption and frustration" and of "God in his radical rejection and condemnation of man" (page 41). Christ's "Godhead and Incarnation, the Trinity, the doctrine of the Fall, etc., are expressions of the essential structure of reality as seen in the light of revelation," (page 333). This is a "fallen world," a "fallen creation,"—nature included, presumably because of "the Fall." Thus the author quietly ignores the fact that strife, disease and death rode mercilessly across the world for unnumbered ages before man appeared as *homo sapiens.* Later by a few hundred thousand years Biblical realists arose and refined an old Babylonian attempt to explain both physical and moral evil. To call this explanation "revelation" postulates a naïve appreciation of God and appeals to credulity. Many readers of Kraemer's theory of "revelation" will be aware of his extended effort to *idealize* the genuine *realism* of Bible writers who fashioned their naive explanations in a pre-scientific age.

The author's epistemology, criteria of validity, or way of intelligent certainty, is vacillatingly and inconsistently eclectic. He, *theoretically,* minimizes the pragmatic test, since results should be left to God and not used to measure true or false, but actually he falls back upon it quite frequently. The intellect cannot reach truth, yet he *reasons* tirelessly to put forward his *theory* of "revelation" and holds ontological experience is vanity. "This religion of Biblical realism is void of all speculative, metaphysical and philosophical trends of thinking." The author writes, (page 68) that the Christian faith "simply takes seriously, on account of a robust and sane intuition, that God is God" and hence "His Will is the ground of all that is." Again, "It lies in the very nature of divine revelation that the only organ for apprehending it is faith," which is "at the same time a divine gift and a human act." Yet, if Christians differ from the author about *what* is revealed as the valid motive and purpose of missions, such dissenters are called "too subjectivistic"—they lack an *"a priori* certainty," — it is only *"their opinion"* (pages 292-4).

Many readers will question the assumption that they should assent to selected Biblical statements because someone has called them "revelation." "Revelation," the author writes, "in its proper sense is what is by its nature inaccessible and *remains so, even when it is revealed."* By what criterion, or criteria, does the writer reach his conclusion that "the Kingdom of God is a transcendental, supra-historical order of life, unattainable in this dispensation," that is, "between the times," and that "the really Christian conception of the Kingdom . . . is to be found in the New Testament in its entirety and not in a misinterpreted Sermon on the Mount"? "The Kingdom of God can never be realized in any social, economic, political or cultural order," because, he reasons, "the transcendental realm of God" is absolute, and the "so-called Christian social order" is relative. The author assumes that the "apostolic" writers understood Jesus Christ as to his teaching and work better than our Lord understood Himself as recorded in the Synoptics: By what criterion? He ignores the fact that "the Kingdom" occurs 113 times in the Synoptics and comparatively a few times in Paul's writings: only once in Romans and once in Galatians. He asserts that the core of man's sin is in his desire to be "like God," fogetting that Jesus urged his disciples "You must be perfect as your Heavenly Father is perfect." "Blessed are the peace makers for they shall be ranked as sons of God." Under the spell of his "doctrine of the Fall" the author asserts that "Jesus constantly pressed upon the minds of His hearers that He had the authority to forgive sins and that this was His most important

function" (!) He ignores the teaching of Jesus that the condition on which God forgives us is that we forgive others (the Lord's prayer). It should be added that there is no indication in the Synoptics that Jesus believed in original sin on which the author builds so resourcefully. E. F. Scott writes in *The Kingdom of God in the New Testament,* "There is no trace in Jesus' teaching of any doctrine of original sin. He assumes that in everyone there is some natural good which may be touched and developed, and on this confidence he rests his whole appeal." Many will wonder by what criteria the author makes his discriminations within the Bible. He lets us glimpse his reasoning: see page 74 as compared with pages 97, 98, "In the first eight chapters of Paul's epistle to the Romans" the author maintains that "Biblical realism rises to its greatest heights," (page 74). On pages 97, 98, however, the author maintains that the well known verses of the thirteenth chapter of the Epistle to the Romans "are exhortations regarding a matter in which Paul was interested for special reasons. If used today, they need radical rethinking." It is apparent that Romans XIII, 1-6, does not support Doctor Kraemer's theory which limits *where* and *how* God operates *now*; that is, during the author's "between the times." Paul thinks that He is even in "contact" with and operates through non-Christian civil powers.

In the light of the arguments which prevailed in the formation of the New Testament Canon, by what consistent criterion can a Christian conclude that "revelation" came to a stop in a dead-end street at a certain date in the life of the early Church? Many qualified Christian scholars are deeply convinced that God continues to reveal Himself and His purpose to the "pure in heart" who pray with their Master—"Father, Thy Kingdom come; Thy Will be done on earth as it is in Heaven"; and who are Biblically assured that the "Kingdom" is a spiritual *and* social order expanding "until the whole is leavened." The author speaks of the help brought by Biblical research in recent years, but the reader will look in vain for evidence that he has been seriously influenced in his theory of "revelation" by objectively established findings as to the origin and *nature* of the Bible.

In the chapter (IV) on "The Attitude Towards the Non-Christian Religions," Doctor Kraemer maintains that real Christianity revolves around two poles, *viz.*: "Knowledge of God of a very special kind that upsets all other conceptions of God or of the Divine," and "a knowledge of man also of a very special kind and revolutionary in comparison with any other conception of man." These assumptions and assertions are certainly open to

question and correction, even on Biblical grounds. Many will read sympathetically the author's statement, "It has pleased God to reveal Himself fully and decisively in Christ," but they cannot accept his *theory* of "revelation" and his *theology* which is built up by an *idealized* interpretation of subjectively selected parts of the Bible.

Readers will not be surprised to find, after reading these bold assertions, that the author (Chapter VI and VII) easily divides all religions into naturalist religions and *the* revealed religion—Christianity; (Judaism and Islam included, with qualifications). Students of other religions, on the field (missionaries and others), will be critically interested in the author's appraisal of other religions *as measured by his theory* of "revelation."

After writing about the restless chaos in the non-Christian world (Chapter VII) the author reaches "the point where the proper subject of this book has to be discussed"—page 254,—(The Missionary Approach, Chapters VIII and IX). Readers will find that the author brings his able mind and wide experience to the practical problems on the field, *because* we are called to be *witnesses* "between the times," that is, between the time when the Logos became flesh and the secret M day when God dashes victoriously into a hopeless, sin-bewildered world. In the meantime, the author insists that non-Christians must be approached tactfully and humbly. Although he declares that there is, fundamentally speaking, "no point of contact," yet in actual practice on mission fields "the religious needs and aspirations that are imbedded in these great religious systems often offer, of course, splendid opportunities of practical, *human* contact."

In the final chapter (X) the author discusses the nature of the Church—a community *sui generis,* "which can never feel 'at home' in the world because of its eschatological character, for it looks forward to a consummation which transcends our human striving and achievement, the realization of the Kingdom of God by Himself." It is an "interim institution" living and working between Pentecost and the time "which the Father has put in his own power." "If the Church is unconscious of its eschatological nature," writes the author, "it loses one of its most essential characteristics." Next, he makes many interesting suggestions concerning "the Church in relation to its environment." Since "the Kingdom of God is an operative but transcendental reality, . . . Christianity cannot pretend to realize ideal cultural, social or political conditions." But, "All activities of the Christian Church and of missions in social service, in education, etc., belong as intrinsically to the catagory of *witness* (italics reviewer's) as preaching or evangelization." "As

this problem is a religious one, the radical religious approach must be paramount," that is, the approach of "Biblical realism."

In his Epilogue, the author italicizes a proposal which he "seriously recommends to responsible agencies,"—*"Every important region needs some men who on account of their ability and knowledge regularly sow the seed of new principles and methods."*

Every reader will be challenged by the learning and audacity of Doctor Kraemer, whose flaming apocalyptic theory of "revelation" will generate heat at the home-base and on the mission field, probably with both profit and loss.

Christian Medical Council for Overseas Work

From *Agricultural Mission Notes*

The Christian Medical Council for Overseas Work was established in New York by twelve missionary societies of North America on June 3, 1938.

For many years a number of these societies have been seeking a way by which their medical work might become better correlated at home and more effectively integrated with the needs of the environment abroad. The purpose of the new Council is stated in these words:

"To discover what, under changing conditions, should be the unique contribution of Christianity through medicine; and, as an advisory body, to aid the societies in making that contribution effective."

The Council is made up of twelve representatives elected by the societies themselves, together with a number of coopted members representing the medical profession of North America. It will be closely articulated with the Foreign Missions Conference of North America.

The first task of the Council will be to aid the societies in connection with the standards, professional and spiritual, of their medical and nursing appointees; by arranging conferences at medical centers in this country; by the preparation of bulletins of information that will go to medical missionaries throughout the world; and by seminars and the development of a network of hospital positions for furloughed workers A second task will be the study of environments in many countries with a view to suggesting to the societies ways in which their medical work may become better related to the churches, to government health programs, and to developing systems of national medical practice. Great emphasis will be made in seeking to encourage experimentation in Christian hospitals in the field of Religion and Health.

The budget of the Council will be met from several sources. The societies themselves have already pledged a quarter of the total needed and it is expected that the balance will be secured through contributions from foundations and individuals. At its first meeting, Dr. Edward H. Hume was elected director of the Council. The headquarters will be at 156 Fifth Avenue, New York City, adjoining the offices of the Agricultural Missions Foundation.

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Possibilities At Madras

Earl H. Cressy

THERE is no commander-in-chief of the world forces of Protestantism. A world strategy is only now taking form in broad outline. The Protestant genius for division and for individual and bloc action is both strength and weakness. The great meeting to be held at Madras will provide a fellowship and a platform on which to marshal world forces and to consider them as one great whole. Out of this great things may come.

The author who is executive secretary of the Council of Higher Education in China, and a founder of the Associated Boards for Christian Colleges in China is one of the delegates to the Madras Conference. We asked him to write what he thought might be expected at that great gathering. This article is his reply.

Any attempt to anticipate the outcome of so complex a situation is certain to be inadequate. The following therefore merely suggests certain concrete possibilities, growing out of the experience of a single country.

One of the big topics is evangelism—"the unfinished task". Is there danger that undue emphasis be put on the aspect "unfinished" and it come to be regarded as a permanent condition? Inevitably the task stretches into the far future. But is it too early to seek to define what is meant by finishing it? The old, great slogan "the evangelization of the world in our generation" served a real purpose, but it would not in the light of later experience do as a definition of objectives. Should not the Madras meeting attempt to assess this situation? This would involve two steps. First, definition of objectives, second, a survey to determine where and how nearly these objectives have been approached.

Let us make this concrete by taking China as an illustration. If an opportunity to hear the gospel is meant, an enormous amount has been done, and very widespread proclamation of the message has been made. If it is a question of planting the church, there are some ten thousand churches. This is a great accomplishment, even if it is granted that the majority do not yet have great strength. But the vision that has been the inspiration of missions has been that of China becoming a great Christian nation. This vision has been intangible and has not been formulated in slogan or definition. Just what is meant? An obvious answer would be that a majority of the population should come to be Christians. This is a sound answer, and represents an ultimate goal which must not be lost sight of. But the present accomplishment of one (Protestant) church per member per thousand population leaves it still remote.

Is there some other working definition? In the past Christianity has been adopted as a state religion. That would not be considered a satisfactory outcome today. But is there not some modern equivalent, some balance or direction in the dynamic life of whole peoples as contrasted with scattered individuals, churches, or communions? Perhaps this may be formulated in terms of the educated leadership of the nation, in its spirit and reaction, in its effect on public sentiment, on the life of the people, and on the policy of the state. Look at China. The Christian colleges and middle schools contain one-tenth of all college and middle school students (figures for 1936-37). Here is something startling. On this basis the objective is brought in sight. Sons of pastors become cabinet ministers. Christians head the state. This would be impossible at this stage in Japan with its feudal traditions, or in India with its pride of caste. Here is something that need not be left "unfinished" but which should be vigorously pressed to its consummation. There are many evidences that this is possible, that the time is ripe for it. The present war crisis sharpens the opportunity.

How can this be carried out? Much progress has been made in the last few years in enhancing the religious effectiveness of the Christian colleges and middle schools, but much remains to be done. Opportunities are arising for closer relations with non-Christian schools. Particularly it must be borne in mind that the school holds the student for only a few years, and that he must be brought into some permanent grouping where his Christian ideals and activities may be made effective. The answer is the city church, for an overwhelming proportion of the educated leadership of the country is massed in cities. Not all of the students in Christian schools become Christian—about sixty percent of college students and twenty percent of middle school students were church members (1937)—but all have been changed in some degree, all have taken some steps in that direction. Powerful city churches would bring them in. And not only alumni of Christian schools, but many others. There is abundant evidence of this. But such powerful churches—with a membership of a thousand and the reserves in finance and personnel to carry through a modern program—have largely to be created, although a considerable number have made progress in this direction. Such churches, bringing into them a considerable percentage of the educated leadership in the 108 cities in which there are Christian middle schools would furnish a basis for the Christianization of the entire educated leadership of the country. Where they lead, China will follow.

Madras might well mark the beginning of a new emphasis on

the city church.

Think of the great encouragement to the whole Christian movement throughout the world if China, speaking through its educated leadership, should come to regard itself as Christian, and should, in an increasing number of areas of life, as it already has in some, come to take the Christian position.

Is something of this sort really possible? Will the flux of war hasten the process? What steps can the Christian forces take to bring it about? Can the reserves be mobilized to follow through this opportunity?

China has been used as an illustration. There are doubtless other areas of opportunity. Can Madras focus attention on them so as to bring to bear the forces necessary to carry them to fruition, or to complete certain stages of other "unfinished" tasks?

Much attention has been given in such conferences to a formulation of the Christian message. The conference thus provides a platform for an ecumenical statement of the gospel as currently understood. This is most valuable and important. But it tends to be a formulation of the Christian message in terms of itself, from the inside, rather than as over against the great non-Christian systems.

As a matter of fact the church speaks with many voices and with different points of emphasis in varying situations. Would it not be greatly to the point to analyze the typical presentations and assess their success or failure? Could not the leaders of the younger churches contribute much here? The formulation of the message should not be omitted. It will be prophetic. But a study of what is actually going on, with objective presentation would provide food for thought and a practical basis for increasing effectiveness and unity. And can the message rightly be considered apart from its results in new life both individual and corporate?

Cross-fertilization by interchange from one country to another has great possibilities. Special developments have taken place in certain lands due to wise planning, the genius of those concerned, or fortuitous circumstances. Contacts with experienced workers in neighboring fields will be a valuable supplement to commissions from the west.

Balance between fields is another problem. Thus two colleges in two lands received identical amounts from a campaign. One was built with greatest economy and at once filled up with a thousand students. The other planned along more generous lines, carried a large balance, and has not yet gotten beyond three hundred students. There is room for planning on a wider basis.

The International Missionary Council is comparatively new. It is performing an essential serv-

ice in constructing a world-wide Christian community. It should not be merged in or replaced by any larger organization such as the World Council of Churches. The Madras Conference should take steps to increase its scope and effectiveness.

It is desirable for it to establish an office in the Far East. One great object in holding this Conference in the Far East (Hangchow) was to give the so-called younger churches a larger place and a greater initiative. The tragic events in the Far East may make it impossible for the great churches in Japan and China to take full advantage of this most rare opportunity. This will result in permanent loss. This makes it the more important to provide an office to serve as an organ for joint expression of Far Eastern judgments and points of view without having to clear through New York or London. Such an office would be a center of unification, stimulus and development for the churches of this region.

It may be felt that the present is not an opportune time for such a move. The contrary is true. Such an office would provide a normal channel for Christian fellowship among warring countries that is greatly needed. It might be well to provide for a five year exploratory period, for study and preliminary work, after which final organization could be set up.

May Madras mediate a prophetic vision of new world-possibilities, in the light of which great things may eventuate!

Business and Religion

"It would seem incumbent on the lay leadership of the churches, who also larely constitute the leadership of business, to study the pressing economic issues of this hour not merely as members of an economic class but as representatives of a Christian system of ethics. We need as never before an honest, disinterested evaluation of political and economic expedients in the light of a social faith. There are many indications that responsible leaders of business and industry, harassed by increasing costs and uncertainty as to future government policies, have been impelled toward an aggressive conservatism which is not really congenial to their sensibilities. A widespread evil in the world today is the frustration experienced by people of sensitive conscience."

—*Information Service* (June 25, 1938)

World Loyalty or Nationalism?

Harold E. Fey

From *Madras 1938 News Service*

"Religion is holiness, wholeness, totalitarian faith. Religion is always reaching out toward universality, is forever enlarging the boundaries of its inclusiveness." The Secretary of the Fellowship of Reconciliation sees Christian missions as "the courageous and inspired attempt made by our century of Christians to approximate the world community" which its idea of God has always demanded. In the light of present world conditions he regards the Madras conference as of unusual importance.

CAN the borders of the limited human community ever be extended to the boundaries of the universal kingdom of God? Christianity undertakes that task. Christian missions are the instruments it uses.

The community of mankind still lacks much of corresponding to the kingdom of God and it will continue to fall short of that high conception as long as men cling to narrow, inadequate ideas of "community" .For, as Macmurray points out in "Creative Society", a people's god is their expression of their idea of community. Pagan tribes express their highest conception of reality by picturing God as a tribal deity. He reaches beyond the present reality by being stronger than others. The enlarged communities of modern nations, still pagan, have magnified this tribal deity to gargantuan size, but spiritually the god of the German Christian is in the same category as Thor. The God of the Italian fascist is the old Mars; and the God of the American Legion's slogan, "For God and Country", is only a little higher than the Jehovah of the chosen people.

But the soil of even such a nationalistic world has been prepared for the planting of the seed of the gospel of Jesus Christ, broken and pulverized by the planet-like necessities of a technological society, and a world community has already sprouted. Christian missions represent the courageous and inspired attempt made by our century of Christians to approximate the world community which monotheism has always demanded. It has never before had the physical basis for spiritual community now afforded by the machine. In an age of frantic, dying nationalism, dangerously flinging about in the last throes of desperate decadence, the eye of faith sees the Great Society, the world community, which has set up its outposts in all lands and the far islands of the sea.

Look at a mission station in some remote village of Asia or Africa. What is it? Basically it is much more than a mission compound, a school, a hospital,

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a routine of activities evangelistic, educational, medical, social. It is a church. It is what the Corinthian writer called "a colony of heaven." Colonies have significance not so much for what they are as for what they are destined to become. These "colonies of heaven" are the germ of something greater than themselves It is the kingdom of God in miniature. It is the church universal—the world community in microcosm—and as such, a living witness to the macrocosm, to the completed organism. So every far mission outpost is a living prophecy of the universal; a sign for all who understand the language of the one God, saying, "By these presents know that the day cometh when nations shall disappear and all people be one because they bow before the one God, the creator of heaven and earth, knowledge of whom shall presently cover the earth as the waters cover the sea." In its true meaning, therefore, the Christian mission is as universal as the love of God, as inclusive as his forgiveness, as tender as his mercy. It is not sovereign in itself, nor does it acknowledge any divinity in any man-made institutions of church or state, but gives its supreme loyalty only to the sovereign God.

Monotheism — one God, universal, loving, creative, all-powerful and all-knowing — has placed our divided civilization on trial. It sits in judgment on those heated and blinding loyalties known as nationalism, because they sin against brotherhood. Within the next few years the decision will be given. Has our civilization enough good in it that it may be spared from volcanic destruction by the self-created fire and brimstone of modern war? In such a time dictators fight against monotheism's universal demands. They make God the national state while true religion, in the words of Professor Whitehead, is "world loyalty". So dictators hang the mystic who seeks in solitariness or in disciplined groups the universality of God, because he must therefore also affirm, "My country is the world, my countrymen all mankind." In Germany, they imprison Niemoeller or the dismissed German generals because they proclaim one God, the father not only of Aryans, but of all men of whatever race or nation.

The root of the conflict between religion and nationalism today lies in the principle of which Christian missions is the magnificient world-wide example —the principle of monotheistic world loyalty. As Aldous Husley says in "Ends and Means" (289 ff.), "Loyalty to the integrating principle of the universe is anathema to the dictator, who demands of his subjects intense attachment, in the form of a frenzied nationalism, and a loyalty addressed exclusively to himself and the state of which he is the head. The dictator and in general the politician cannot admit an in-

dividual's right to universality and solitariness. He demands that all men shall be gregarious and parochial. Hence Hitler's persecution of Christians, Protestant and Catholic alike; hence Russia's anti-God campaigns; hence the liquidation of the mystical sects of dervishes, not only by Kemal but also by Ibn Saud; hence Mussolini's machiavellian use of religion as an instrument of government, his policy of making God play second fiddle to Caesar, hence the care he takes that the young shall not be taught monotheistic world loyalty, but only loyalty to the local idols, the nation, the party and himself."

The difference between world loyalty and nationalism is the gulf which separates religion and secularism. Religion is holiness, wholeness, totalitarian faith. Secularism is atomization, the separation of life into unrelated compartments, complete lack of integration, absence of relatedness and meaning. Religion is always reaching out toward universality, is forever enlarging the boundaries of its inclusiveness. Secularism, like the experts who learn more and more about less and less, is divisive, constricted within a narrowing horizon, exclusive. God has made man for himself, man's soul rebels against the arbitrary barriers of secular divisiveness, and so he attempts to reach the universal by deifying the state. That which exists to perpetuate division, he puts above all division. That which is partial he deifies by making it everything; demanding totalitarian loyalty to that which is the champion of the part against the whole.

The climax of this idolatry is reached in war. The countries in which the Christian missions have set up outposts of world loyalty are today torn by the rivalries of nationalism flaming forth in imperialist war. Universal war threatens to begin in Asia because the imperial stakes of England and other western nations, including our own, are threatened. The Church plans wisely when it calls together representatives from every nation to meet in Asia (Madras, India) during the Christmas season this year to consider its responsibilities and opportunities in this pagan, idolatrous world. That international gathering will be attended by 450 men and women from the Church in every land. They will face a tremendous task when they think of The Church and the International Order and try to lay plans for making the borders of the human community coincide with the boundaries of the kingdom of God.

There are four things that come not back: the spoken word, the arrow, the past life, and the neglected opportunity.

—Arab Proverb

What Is The Church?

The Pastors of Lifu

From the *Journal des Missions Evangeliques*

Lifu is one of the Loyalty Islands in the South Pacific Ocean near New Caledonia. The national pastors of the island in response to questions sent out in preparation for the Madras Conference here set forth their idea of the Church. "Would that all writings on the nature of the Church were as simple," wrote Dr. Douglas Horton in forwarding the article to the editor. Translated into the French by the missionary at Lifu, M. Etienne Bergeret, it was rendered into English by Miss M. H. Horton.

TO you who are organizing the great Christian conference to be held in India in 1938:

We, the pastors of the churches of the island of Lifu, wish to express, first of all, the joy which is in our hearts at the thought of being able to participate in the conference by means of this message which we address to you. We have tried in all humility to explain what the Church, the family of God's children, means to us.

I. God's family may be compared to a choir. There are various parts in a song and there may be a great many singers. In order that the song should be beautiful, however, all the singers must sing in the same key: this is the essential. Then they must all follow the same beat; the ensemble depends upon this. If the singers like and understand each other, their singing will be harmonious and the listeners entranced.

The essential, or the right "key" for the Church, is the Holy Spirit. The whole church should come together, work harmoniously and receive inspiration under the guidance of the Holy Spirit. Different nationalities and men of different temperaments may unite together in a common ideal in a common way of life, and in common action for the common good. May your conference experience such a harmonious blending of voices and receive such a vision of our united Christian family!

II. There grows a tree on our islands which may be compared to the Church; this is the cocoa-tree.

The cocoa-tree grows only in a certain kind of ground; it flourishes only in sandy places. Jesus is the ground in which alone the Church can flourish.

There is much to say about the cocoa-tree, as there is about the Church. The cocoa-tree is slow to ripen. After seven or ten years of waiting, it brings forth fruit, but once it has begun to give fruit, it never stops. Every part of the cocoa-tree is useful: the roots make a healing medicine; a hole in the trunk of the tree collects the rain water; the

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sap makes a pleasant drink; the trunk may be sawed into boards and used for timber; one can thatch houses with the leaves or use them to make bags, mats, brooms, or baskets; the fibers are used to make tongs to lift hot stones from our ovens; the stems on which the clusters of cocoanuts grow are used as brushes to whitewash our walls or to sweep our floors; the nuts give copra and the nut shells are used as kindling for fires or to make little bowls; the fiber-like covering of the trunk is made into ropes and padding for mattresses; the kernel of the nut seasons our food, feeds our chickens, and makes our pigs fat for market; the heart of the cocoa-tree is good to eat and makes delicious salads; we use the juice of the green nut in communion, in place of wine, to symbolize the blood of Our Lord. It is unbelievable that from one single tree one can obtain so many useful things.

And similarly from the Church, if it is dedicated to Christ, spring an immense number of big and little things, essential to life.

III. To cultivate the land, we kill the undesirable trees by burning them. In order that the fire may be strong enough to destroy a big tree, one must collect many little pieces of wood and heap them up around the base of the tree.

The Holy Spirit is the flame, the fire which consumes, and we, the members of the church, are the little pieces of wood. We must be collected together to catch fire and have strength enough to destroy the evil in the world around us: the warring instinct, the fight for money, covetings of the flesh, etc.

IV. There is an old superstition in our islands: in families with many brothers and sisters, the older ones respect and love the youngest son because he is "the child of old age." They believe that the spirit and the soul of the father have passed to the youngest son; if they do harm to him, they do harm to their father, while if they honor and love him, they honor and love their father. Those who respect and love this child of old age receive a special benediction; those who do not, receive a curse.

We believe that in the family which is the Church of Jesus Christ there are, also, many children of old age, the feeble, the ignorant, those whom the light of Jesus Christ has not yet touched, as well as the sick and the poor. It is these little children whom Our Heavenly Father loves particularly. We must love and respect them, too, in the family which is the Church.

We must stop here, but we beg you to let us know the exact dates of the conference so that, although we are far removed from you in body, we may unite with you in thought and in prayer.

Foreign Missions and Church Unity

H. Paul Douglass

THE Church on the foreign field has experienced changed status. It has had to surrender dominance for the lot of a feeble minority in vast non-Christian lands. It has profited by the stimulus of new geographical habitats. Especially has it been enriched by the contribution to its temper and thinking of the many nationalities and races now for the first time brought within the Christian circle. The impact of such a set of radical changes may well serve to strip the scales from the eyes of the Church and to contribute definitely new insights applicable to its total life.

This is the second of two articles by the author concerning the relation of Foreign Missions to Church Unity. The first which appeared in the third quarter issue dealt with the special factors making for unity on the foreign mission field; the present article discusses the insights of wide applicability to the church-at-large that arise out of these movements toward unity among the younger churches. Dr. Douglass is one of the secretaries of the Federal Council of Churches.

At three points, at least, one is probably safe in asserting that this is what has actually happened. First, foreign missionary experience has demonstrated beyond contradiction the inapplicability of many of the present divisions of the Church to any permanent expression of ecumenical Christianity. Neither the circumstances nor the tempers which wrought the old divisions are in any real sense duplicable in the new lands. This does not necessarily mean that they never had validity anywhere, or that they may not still have some validity somewhere. But their meaning is not universal. The Church does not have to accept its present structural forms. Their claims to validity therefore become suspect. There are alternatives. The old spell is broken.

Now this discovery of the inapplicability and therefore often unnecessary character of old divisions does not mean that the younger churches may not themselves fall into occasions of division; it simply means that if they do, it will be on issues which are alive and pertinent to them, and not on transplanted issues.

The more positive lesson of the experience of the church in foreign mission lands is this: that when the rigidity of traditional divisive institutional frameworks is once broken, the Church reasserts a primordial tendency to unite. The inner disposition turns toward unity when the outer barrier is removed. Given this condition one may count on the consequences.

A second point of great significance for union movements elsewhere is the unstiffening of the doctrinal terms of union

which has characterized the great majority of Church mergers on the foreign mission field.

The role of dogmatic discussion and agreement is very much less than in similar cases involving older churches. When, for example, the Presbyterian Church in the United States and the United Presbyterian Church of North America attempted vainly to unite, the proposed doctrinal basis was:

> "The Westminster Confession of Faith, together with the amendments adopted in 1903 by the Presbyterian Church in the United States of America, together with the Confessional Statement adopted in 1925 by the United Presbyterian Church of America; and together with the Larger and Shorter catechisms; all of which are recognized as being substantially identical in doctrinal teaching."

Participants wrote in semi-humorous vein as follows:

> "Here you have in the doctrinal basis for the proposed union of Reformed and Presbyterian churches a grand total of 744 articles of wholesome, rather highly seasoned Calvinism to present to the inquiring mind of this modern world."

In sharp contrast with such meticulousness, the United Church of the Philippines contrived to come together on a statement of faith in nine articles, totaling about one thousand words. While stating that it reserved the right at some future time to develop a full-length Creed, the Church of Christ in China united on a "doctrinal bond of union" fifteen lines long. The proposed basis of union of the Japanese Churches, as reported by the All-Japanese Christian Conference in 1935, while not presented as a complete and final formula but as a working basis, managed to state the common faith in fourteen lines. In the development of the South India Scheme doctrinal issues have been easily composed. Virtually never during this century has a union on foreign mission fields felt obliged to phrase itself in the elaborate theological statements characteristic of western Christendom.

It has proved impossible to translate doctrinal refinements into vital terms for the younger churches. This is not because they are not capable of subtle philosophizing, but because from common Christian premises they must follow an indigenous logic rather than an imported one.

For the Church at large the lesson of ecumenical experience on the foreign field would seem to be that doctrinal formulations of the faith must be pertinent; that their pertinence varies from age to age, from land to land, from race to race; and that common evangelical agreement may be expressed in great simplicity, as so conspicuously it was in the Jerusalem message.

The third insight arising from

the experience of unity movements in the foreign fields and possibly applicable to the Church at large, has to be presented with less assurance. It seems likely, however, that in contrast with the simplification of Creeds, the necessity of a general elaboration of Church government has been discovered. Several factors may have entered into this result.

It is manifest that membership in the Christian Church in a non-Christian land habitually involves a greater breach with the prevailing ways of society and more definite allegiance to a separately organized communal life than similar membership does in a Christian land. Christianity as Christianity finds more nearly all-round expression in the younger churches than in the older ones, and religion ceases to be just one of the incidents of civilized experience. To supply the necessary strength and discipline for such feeble Church communities, more definite and exacting organization seems to be required. Add to this that the foreign missionary almost everywhere has habitually exercised strong control over the Church through the power of appointment and financial appropriations, and one comes to understand why union on the foreign field has generally adopted strong types of polity; why those of its elements which normally followed the congregational tradition of the independence and competency of the local church should easily fit themselves into more centralized systems of organization. May the moral of this experience for the Church at large be that, as Christianity comes into increasing conflict with the world as apparently it must do in the decades just ahead, it is likely to look more generally to strong and compact communal organization, both in self-protection and for the sake of effective discipline and testimony?

It is true that many foreign mission fields have sporadically developed strongly anti-institutional tendencies. These may carry a general alternative. It is doubtful, however, whether there is any middle ground. Either the Church must trust much more largely to the vitality and persistence of its disembodied spirit or else it must organize more strongly in order to meet the conflict of an increasingly unfriendly world.

Example and Achievement

Turning to particular achievements of unity in foreign mission lands, one finds both in the phase of cooperative activity and in that of actual ecclesiastical union, some of the most extensive, instructive and encouraging examples which the present century has brought forth. Thus, the system of National Christian Councils and similar organizations throughout the world, heading up as it does in the International Missionary Council, is probably relatively more adequate than the parallel system of Church Fed-

erations and Councils which have grown up during the same time in the United States, England and many European countries. A larger proportion of missionary funds is spent cooperatively than of similar resources of the home Churches. Again, cooperation often has taken more thorough-going forms; more substantial responsibilities have been committed to cooperative agencies on the foreign field than generally to similar agencies in the Christian lands.

Space fails to repeat the story of very notable examples of actual ecclesiastical mergers which have taken place, especially in the Orient. Some of them have attracted the attention and challenged the thinking of the Church throughout the world.

A well-known example of extensive union not however involving profound differences of conviction as to the nature of the Church and its organization, is the Church of Christ in China, which has drawn together elements from the Baptist, Congregational, Methodist, Presbyterian, Reformed, United Brethren, United Church of Canada and independent Chinese Church sources, originating in the missions of six different nations and thirteen separate missionary bodies.

Only slightly less comprehensive are the United Churches of South and of North India. South India, in addition, presents the most thorough-going effort as yet undertaken within modern Christendom, one attempting to harmonize the convictions and working principles of churches divided on ultimate issues. Briefly, the South India scheme of union is an attempt to unite within one Church, the four historic religious types — Congregational, Episcopal, Methodist and Presbyterian. It has had world-wide discussion and furnishes the essential framework, very much of the detail, and a large part even of the phraseology of the recently issued English Reunion Scheme, which hopes to bring together the Church of England and the several English Evangelical Free Churches.

The possible general applicability of the Scheme has been recognized by the Lambeth Conference of Anglican Bishops, and the whole of Christendom is the debtor of the younger churches of South India for this most daring vision of possible unity.

Thus it has come to pass that, within the all-inclusive circle of ecumenical mutuality and interpenetration of impulse and service, the Christian movement as uniquely expressed on the foreign mission field plays a vital and distinctive role at many points.

One of the most potent arguments and appeals in behalf of the Church Universal continues to be the example of many of the younger churches. This was reiterated in the recent reports of the Edinburgh Conference; and

it will stand as a continuous challenge until older Christendom catches up with them.

The contribution of the foreign field to unity is, moreover, increasingly personalized in notable ecumenical leaders from the younger churches, especially of China and India. More than one American remembers with personal gratitude the benign figure and eloquent speech of Bishop Azariah, of Dornakal; more than one recalls the profound emotion with which he received the sacrament at the hands of this great Christian.

Perhaps even more significant than this has been the contribution of the whole body of representatives of younger churches in world assemblies. Collectively they have personalized the challenge of new horizons so imperatively needed by the Church in attempting to make a fresh start in an unconvinced and blase world. They signify the possibility of new beginnings and the courageous spirit of innovation. They clear the atmosphere. In them one sees new light actually breaking forth; and one begins to share with them the larger synthesis of east and west within the universal genius of the Gospel of Christ.

Japan and the Islamic States

On the occasion of the opening of the new mosque in Tokyo, representatives of the kings of Egypt, Hejaz and Yemen are reported to have participated officially in the celebrations. The participation of three of the Islamic States in those celebrations expresses their desire and enthusiasm to support this new Islamic movement in its relationship to Japan. Although the invitation did not proceed from the Japanese government itself but from the Islamic Society in Tokyo, it is understood that it was extended by an agreement with the government.

In fact, the interest of the Islamic peoples in the Japanese Islamic movement is not something new; the Arabic press in Egypt has for years been devoting many columns to this movement, and referring to the desire of the Japanese government to strengthen its relations with Islam and the Arab East.

The interest of Japan in Islam has increased considerably in recent years, especially since her occupation of Manchuria in 1931, and the new Northern districts last year. The number of Moslems in these districts and in Korea is great. . . . This means that Japan rules many millions of Moslems who live under the protection of the Mikado. . . . What took place in the Japanese parliament recently shows the extent of Japan's interest in Islamic lands: one member asked the Minister of Foreign Affairs whether the Japanese government was planning to establish strong connections with the Moslems. The Minster answered thus: "We pay great attention to the question of co-operation with Moslems. For that reason we have recently exchanged representation with Iran. . . . We also keep in good touch with the Japanese Moslem students who study abroad. . . ."

—*I. C. P. I. S. Geneva.*

The Institutional Work of Christian Missions In China

Francis C. M. Wei

Condensed from the *International Review of Missions*

The writer, a distinguished Chinese Christian leader, here addresses himself to one of the major problems of policy which confront the missionary agencies of the older churches and the developing younger churches. Written from the viewpoint of China it is no less applicable to other fields. Is Dr. Wei right in his suggested policy?

IT IS obvious to everyone who has given any thought at all to the question that expansion of mission work not followed by consolidation is folly itself. The question is how much consolidation should be desired for any work that has been started? Generally speaking, as a principle to guide our practical policy, strictly evangelistic work should expand and institutional work should be consolidated. Certainly this ought to be the policy of the work in China at present. But whose responsibility it is to do either of these is another question.

To facilitate our thinking, mission work—in China, for instance—may be divided into four stages. The first is the stage of the pioneer. A solitary missionary or a small group from abroad, impelled by the Spirit, comes to a place in the country where the Gospel has never been heard. There the work is started by setting up a preaching hall in a rented house on one of the main streets or in a village, by opening a little school, or by establishing a dispensary. There the missionary has come to break the ground. He begins by making acquaintances among the people. Slowly his work becomes established. He makes a few converts. He gets a following. His is the work of expansion.

Then the second stage begins. As the work develops, property is acquired. A church may have been built for worship and as the centre of mission activities. Natives are enlisted to help in the growing work; they may be active, efficient, even enthusiastic, but they do not feel the work is their own. The missionary is still the centre of things; the mission staff looks to him for direction and for inspiration.

In due course this "mission compound" stage is transcended. The Church has taken root in the soil. A native ministry has come into existence. The laity are organized. One type of work after another is started under the auspices of the mission of the church. We call this the stage of the young struggling Church. At this stage, the Church is not self-supporting. It cannot be, and it should not be expected to make

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self-support its first question. Its first question is to express itself. To do that it must be autonomous. When the autonomous Church is also self-supporting, able to finance the whole programme and staff all the departments of its activities with native workers, we shall have reached the fourth stage, the stage of the Church, fully grown. But even then it should not be considered self-sufficient. It needs the Church in other lands and the Church in other lands needs it.

Broadly speaking, the work has reached the third stage as far as China is concerned. There, the evangelistic work is to expand, but to expand only under the direction of the younger churches in China and with as little initiative as possible and still less "drive," from the older churches. The institutional work on the other hand has to be consolidated, and the consolidation is largely the responsibility of the older churches. While the young struggling Church is beginning to manifest its vitality in evangelistic work and undertake to carry on the programme started by the mother Church, the latter ought to render its assistance in two ways: first, by continuing the main support and maintenance of the Church's institutional work, so that the young Church may not be overburdened with it to the extent of crippling its evangelistic activities; and secondly, by training the workers and leaders needed by the young Church which is still unable to train them itself. Failure to differentiate between these two types of work—the evangelistic and the institutional—has caused no little confusion in the process of devolution from the older churches to the younger in recent years in China.

While the young Church is slowly and gradually developing towards the fourth stage of entire self-support, the older Church which has been sponsoring its growth ought to concentrate more of its energy and resources in the consolidation of the institutional work. This is done in two ways. The first way is by transferring the support of some of the institutions to the local Christian community or even to non-Christian constituencies; and the second way is by consolidation through the concentration of its own resources.

As soon as possible the smaller hospitals ought to be taken over by the local community or by the government. However, the Church should maintain some Christian doctors and nurses there, so as to keep up the Christian spirit of medical service. Some larger outstanding hospitals ought to be developed and supported mainly by the Christian forces with the help of local and government grants-in-aid. The example of how to conduct up-to-date and scientifically run large-scale hospitals must still be set before the Chinese peo-

ple, and missions from abroad and the young churches in the area must co-operate in this. It means consolidation and concentration of resources. The principle to guide us here is that the Church is not to do all the work or to render all the services needed, but to show the way and to bear the torch.

As to educational work, the elementary schools should be first transferred to the complete control of the young Church. With the growth of the nationalist spirit in education in our age, the government is becoming more jealous and watchful over the education of the children of primary school age. As long as elementary education can remain in private hands—and this may yet be for many years in China—the local Christian community ought to be encouraged to maintain elementary schools for Christian children without any subsidy from the missions. The time will come however when it will be the rule for even the children of Christian families to go to public elementary schools. Elementary education will become more and more a governmental function in China. Then an efficient Sunday-school programme will be the main concern of the Church as far as elementary education goes.

Secondary education is the weakest link in the educational system in China today. It is here that the churches can render their most important and sorely needed service. With their relatively better discipline—not always better teaching—the Christian middle schools grow in popularity, particularly among those parents who can afford fees. This has been a great temptation, and many school boards and principals have fallen lamentably. Enrolments have shot up to five hundred, eight hundred, a thousand, and quality has rapidly degenerated. Here again we advocate the policy of consolidation in Christian secondary education—fewer but better middle schools. More adequate support must be given to the Christian middle schools and a better thoughtout policy must be formulated for their future development, so that they may exist not just to receive fees and live on them, but to maintain a definite Christian character and make a distinctive contribution to the secondary education in the country, the educational policy and programme of which is still in the making. The financial resources of the younger churches in China are not equal to the task. The older churches must come to their rescue.

The situation of Christian higher education is no less acute. Thirteen Christian colleges are altogether too many. In no other work undertaken by the Christian forces is consolidation more sorely needed.

Let us indulge first in some discussion of principles at this point. The Christian colleges are

there in China to train church workers and to contribute to the leadership of the new China. They have acquitted themselves well in the past, but a new day has come and a new outlook is necessary. We must attempt the things we can do and do well within our resources. Some lines of higher education are terribly expensive, and we must count the cost before we launch upon them. There may be the need, but we must calculate whether our resources justify our trying to meet it.

Christian colleges must be strengthened or left behind. In one country in the Far East it has already been true that students go to the Christian colleges only when they fail to gain entrance into the government or other non-tax-supported institutions. Consolidation is the only solution. The amalgamation of institutions may be too bold a suggestion; there are too many obstacles in the way. Another way is consolidation within the institution: weak departments ought to be abandoned. Again there may be a need, but unless we can meet it creditably we ought not to attempt to do so.

The day for pioneering in higher education in China is definitely gone. We must know what the needs of the Christian Church are and endeavor to meet those. Our permanent contribution will be sound scholarship, combined with disciplined character and a Christian spirit. This means a well-chosen staff with adequate equipment and sufficient annual support. It means the consolidation of Christian resources not only in finance but also, and even more important, in personnel.

Chinese University Students Live in Szechuan Temples

To make room for the very large influx of refugee students from the war areas, several members of the faculties of the National Wuhan University left the majestic lake-side campus in Wuchang opposite Hankow several months ago in the general "westward to safety movement" of Chinese institutions of higher learning. The migrant students from Wuhan resumed their classes at Kiating in interior Szechaun on April 28 wth some 500 students and 40 faculty members. Showing wonderful adaptability—a typical Chinese trait—the university has converted several large temples at Kiating, including one dedicated to the worship of China's great sage Confucius, into provisional quarters for academic activities. Kiating is an important city south of Chengtu, on the Min River, a tributary of the Yangtze River. Local authorities eagerly extended all facilities to the institution to make the pursuit of knowledge possible while the nation as a whole is engaged in its struggle against Japan.

—*China Weekly Review* (June 25, 1938)

The Outlook For Missions In China

Stephen J. Corey

Condensed from *The Christian-Evangelist*

The tragic conflict in the Far East raises many questions concerning the outlook for Christian work in that part of the world. The president of the United Missionary Society of the Disciples of Christ sees in it all no reason for despair or failure to carry on, but rather that the need, the opportunity and the challenge are the greatest and hence that our compassion should be the greatest ever.

I WAS deeply moved recently on reading an article by Mayling Soong Chiang, wife of Generalissimo Chiang. It was written in the midst of all that China is suffering and from the overflowing heart of a woman who sorrows for her people, yet who holds to a child-like faith. She expresses hatred of Japan's brutal program, but no hatred of the Japanese people. Her hope is in God. Her outlook is in the redemption of her people.

If a woman like Madame Chiang can keep her thinking and faith clear in the midst of the unspeakable crisis which her country is passing through, certainly we who are onlookers and to whom is entrusted a tremendous responsibility in the spread of the gospel should maintain high ground. The Chinese challenge us.

We must take a historical view. We have been talking about the ideals of a universal church. Now we must recognize that the church is everywhere. It is not merely a visionary enthusiasm which rises and wanes with contemporary conditions. It is cosmic and imperishable. No matter what happens in the Orient, the church goes on. It is going on in China and in many instances with increased power and devotion. Where there is discouragement because of local conditions in one spot, there is a victorious march somewhere else. Where there is a decreased number of missionaries from America, there is in nearly all sections an increased number of national leaders, who valiantly stem the tide and toil faithfully on.

We must remember that Christianity has survived many crises in its history. It was born in crisis. As we think of China, we must remember that the blood of the martyr has been the seed of the church. It was so in the Boxer revolution. It was so in the 1927 Nanking Incident. The scattered disciples are going everywhere preaching the Word. It is significant to know that among the refugees in Nanking, where many meetings have been held, more than two thousand new people have expressed their desire to join classes and study Christianity.

We must value the investment

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of life. What a stream of consecrated endeavor we have sent out to China. Now it is reaching its peak in the courageous group who stayed in Nanking, Nantung, Wuhu, and other centers during the brutal occupation of the Japanese. They stayed when these cities were in shambles and ministered to the sick and dying. They spurned military protection and gave themselves to the organization and protection of the people they loved. And no less faithful were the others who could not stay and would have made a great mistake to remain where they could not be of vital assistance, but would have added to the danger for their Chinese friends. They await eagerly the time when they can return to the work they love.

There is a great change in the secular world's attitude toward the missionaries. The newspapers have been full of their unselfishness and courage. They stand at the pinnacle of respect and consideration today. Everybody knows that they have been the one enduring medium of good will and the one saving principle in the suffering and the bloodshed of fiendish conquest.

We must not forget the Chinese people. Far more than our missionaries have our own native Christians suffered. Thousands of our own have had to flee from their homes. They went to protect the integrity of their women and their girls. They are scattered far and wide. Many of these are in a state approaching starvation, if not wholly so. They are keeping their little broods together as best they can. They are meeting for their religious worship in strange places. They are taking the punishment of this awful conquest in a spirit of rare faith and determination. What a sacred investment they are!

We should not forget the Japanese Christians. They are being tried even more severely than the Chinese. They are under the repression of the steel military hand. They are fighting for their faith. They are trying to be true amid the poison of war propaganda. Kagawa is in Japan and with him thousands of others fully as faithful.

We must be compassionate. Words cannot describe the horrors of this war in China. It is said that probably thirty million Chinese people have been driven from their habitations. They had rather face death and starvation in the countryside than what they are sure awaits them if they stay in their homes. Perhaps ten million people will perish this year. The trees are denuded of their leaves and bark, and the grass by the roadside is pulled up to make broth to sustain life. Carrying burdens on their backs, their household possessions on a wheelbarrow, children being carried for weary miles, they trudge on with that almost infinite patience which the Chinese people have. Famine and pestilence, disease and suffering grow apace.

Something has happened to us here in America. The keen edge of our compassion has been dulled, the warmth of our love has been diminished. These Christian brethren of ours in a land of torture call to us for the support of prayer and gifts and life.

We must have constructive rebuttal for criticisms. On every hand, we hear Christian people saying, "What's the use? Property is being destroyed. The work of years is being uprooted. Why support the task?" Do we stop here in America when a cyclone and death strike a city? Do we falter when earthquakes wreck great populations. Do we fail to have consideration when millions are out of work? Is not Christianity for such times? Does it not have its testings in human suffering? The missionaries have bound the Chinese to their hearts with a deathless love, because they have been true to them in the time of their greatest distress. Can we in America be less noble in our own protection and security? The stock excuse for foreign missions used to be, "There is too much to be done at home." Now that has been forgotten but we cry, our faith in pitiful eclipse, "What's the use?"

The Chinese are a long-suffering, patient people. Let me set down here the five points of the call for the *New Life Movement* in China, sent out by their Christian leaders, General and Madam Chiang. These are good for our souls. They come from China's agony, without a note of bitterness, but with a terrible earnestness. They are on exceedingly high ground. They have gone to the youth of China.

1. Avoid no hardship. Surmount all difficulties by your spirit.

2. Expect no improbable gains. Have the spirit of self-reliance and rebirth.

3. Fear no sacrifice. Regard death as a trip home.

4. Be loyal to the country and entertain the spirit of filial piety to the nation.

5. Develop courteousness, chivalry, honesty and a noble spirit which will destroy our enemies and defend human civilization.

What of the future? No one can tell what the full outcome of the war will be, but whatever it is, Christianity will be desperately needed in both Japan and China. No doubt methods of work will need to be changed somewhat, but the China missionaries are alert and discerning — already they are finding the way. In a land like Japan, the major work will be under the leadership of Japanese Christians.

The Christian Century raises, quite legitimately, the question: "will missions follow the 'scorched earth' plan of the Chinese?" That is, as the Chinese destroy the cities they are obliged to abandon, so as to leave little for the Japanese conquerors, will the missionary forces also aban-

don these "scorched" areas and move on into Chinese-held territory beyond the lines of Japanese occupation or will they stay in their old locations? I would say both things will be done—are already being done. Schools, especially of the higher grades, will move many of their students and faculty to West China. In fact, this has already been accomplished. The Chinese are not enlisting students in the army. They are saving them for leadership. C. T. Wang, ambassador to America, has recently said: "China can lose millions of soldiers if necessary, but we cannot lose our potential leaders. We must train them for the future." A foresighted policy. And incidentally an interpretation of the Chinese determination to keep on.

On the other hand the Chinese population will never fully move away from the country districts occupied by the Japanese. There will be vast populations left. The great village life of East China will continue. And here will be a rare opportunity for Christian missions in the future. Japanese controlled cities, if there are such, may be somewhat restrictive, but the enormous village population of East China will be accessible in a unique way. Tens of thousands of the Christians of the abandoned cities are now scattered throughout the country side. They are already witnesses for Christ.

I would set down here some of the items which offer encouragement for the future:

1. The susceptibility of the Chinese in this emergency. E. Stanley Jones, after some months speaking to great audiences in the Chinese cities beyond Japanese occupation, says: "In many ways China is the ripest evangelistic field in the world."

2. The national Christian Council of China has launched a definite forward movement in the midst of the war. Their statement is: "Despite all the black facts of life about us, God calls us not to retreat, not even to stand still and hold on, but to go forward."

3. Chiang Kai-Shek, his wife, and a host of others high in Chinese leadership are ardent Christians.

4. Christianity, and with it the unselfishness and heroism of the missionaries, is in the thinking of the Chinese as never before.

5. A great host of Christian leaders have been trained in the past for this day in China.

6. The suffering and the martyrdom of today are the seed of the church tomorrow.

So, assured that God wants us in China, that the Chinese welcome the Christian forces, that much has been planted there, that this is the hour of need and opportunity, let us take high ground. We are debtors in the extreme because of what we have to give—the living Christ. We must carry on!

Confess, Then Confer

Muriel Lester

Condensed from *The Messenger of Peace Supplement to The American Friend*

The author needs no introduction to most of our readers. Long a settlement worker in London, she has in more recent years become internationally prominent in the Peace movement. Vast numbers of Americans have heard her over the air or from the platform particularly in the National Preaching Mission.

DURING the spring of 1919 in the mean backstreets of London's East End, a group of working women hit upon an iron law. That some statesmen today are beginning to understand it, is the ground of our hope for world peace. These women were getting letters from their sons in the occupied area of Germany. On cheap Y. M. C. A. notepaper one blunt pencil scrawled these words:

"Cologne. Dear Mum — Things are something shocking out here. These kids don't look like wot kids ought to look. Their faces are white and thin. They were hungry long before the Armistice. We feed 'em our rations every day but it ain't enough. Can't you people at home get busy?"

So they got busy. As they collected food and money they discovered to their disgust that this shortage was one of the aims of Allied policy and was being effected by the British naval blockade of the German ports. The fact that an East End sailor boy should unwittingly help to starve the very children his brother in Cologne was feeding led the common working women to march to Westminster with a letter to the Prime Minister. It ran as follows:

"Dear Mr. Bonar Law:

"We who know what it is to be hungry do not want any children anywhere to go short of food. We ask you to alter the Allied policy of the blockade. . . . It is a sin. . . . It is also silly. Cruelty imposed on a conquered people is sure to lead to trouble later on, perhaps revenge. Our children will be the ones to suffer."

The German Chancellor understood the iron law in pre-1933 days when he took action without precedent among the great powers. He sent his representative from one Allied capital to another, asking alleviation of the burdens, economic and psychological, laid upon Germany at Versailles, on the grounds that without some such action the Weimar Constitution might collapse. The Allied would not relent. Finally he wrote to Ramsay MacDonald, appealing to him for help not for the sake of Germany but for the future of European democracy. He warned him that

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he could not withstand the upthrust of revolt much longer, and revolt would probably lead to revenge.

This nemesis is now upon us. We are in greater peril of Germany now than in 1914-18. Stanley Baldwin has declared that if war comes it will mean the end of Western civilization. Yet the old statesmanship still chases its own tail in a blind alley of its own making. The prophecy of the working women is reaching fulfillment.

The old diplomatic technique is proven futile. In face of impending doom where shall we seek the new? We must turn our romantic conferences into something realistic. We must have a world economic conference at which national representatives will no longer smear whitewash over their own governments, but will own up to their follies. We British for a couple of years past have been getting ready to confess that "it is no more wicked to covet empire than to cleave to empire." Many of us would advocate that all our territorial possessions be put under international control. The French might confess their regret for having forced the mayors of occupied Rhineland towns to set up brothels and provide women for the satisfaction of their victorious troops' sex hunger. We would confess our satin-voiced refusal of Japan's request to the great powers to recognize racial equality between East and West. It took great courage to make that request; the liberals among the Japanese, however, knew that it was worth the risk because only by some such declaration of equality could they hush the clamor of their militarists. We would further confess blood guilt in China in that we alone at Geneva refused some years ago to sign the convention abolishing air bombing. Americans would confess their share of guilt in the Far East. Japanese liberals were not without hope of saving their country from militarism until the Exclusion Act was passed.

A self-righteous pose cannot persist when no one is impressed, especially if other people are enjoying the release of new energy and the clarity of mind which are the by-products of telling the truth for once. Dictators' representatives will come to the World Economic Conference because they will see that it means business. On its agenda will be Sir Samuel Hoare's notable offer to consider how the have-not nations may be assured more adequate access to the raw materials of the British Empire.

In personal affairs most of us have experienced the strain of having continually to convince ourselves as well as other people that the wrong or foolish thing we did was not wrong, or not our fault, or that it never really happened. When at last we rip off the ill-fitting white robe of innocence and accept responsibility for our own actions, the re-

lief is tremendous. It is the same with public affairs.

On one occasion three leading Japanese statesmen asked me to relate a hearsay story that was worrying me continuously, about their drug traffic in North China. When I had finished they proceeded to make a whitewashing speech, clearing their country of guilt. I was almost tempted to give up my enterprise for it seemed obvious that an impasse had occurred. Then I remembered the new technique, and when the harrangue was over I said, "You know, don't you, that even if my hearsay story were much worse than it is, I still could not lift up one little finger in condemnation of Japan. I know that what Britain has often done is much worse."

Like an April morning in England the air suddenly and completely changed. "Are you going to China, Miss Lester?" inquired their spokesman. "Then will you please keep careful watch on what our people are doing there so far as opium and drugs are concerned. If you see anything that looks wrong, please go to the nearest Japanese official and ask for an explanation. We will arrange with them to give you every facility you want. If you are not satisfied, please collect evidence and send or bring it to us. We will see that it receives careful attention." They were as good as their word.

We have been taught to think that this sort of honesty is exceptional, almost abnormal. But actually it is natural, unless one keeps doing violence to one's own nature, or assumes that what comes naturally to himself cannot be expected in other people. When a Jewish criminal was being tortured, he considered his tormentor objectively, found excuses for him in that he was made to do it. He couldn't be blamed. "Father, forgive him." We have been taught to consider this unique, unnatural, exceptional. Need we?

A few months ago two Japanese boys were ordered to join the draft for China the following day. That night they went out and conferred. At length they fetched a writing brush and a big piece of poster paper. They wrote a Japanese sentence the gist of which was, "We are not willing to kill our Chinese brothers." When they had securely fastened this poster to a rock by the side of the lake they jumped in. The police authorities having recovered the bodies left them purposely unburied and exposed at the foot of the poster for forty-eight hours. Passersby were duly affected, but not quite the way desired by authority.

Thus did these two boys confess their country's guilt. They practiced the precondition of peace. We, instead of dying, must live and work for the new conference. Its three bases should be confession, access to raw materials, and the internationalization of imperial possessions. It

is waste of time to spend a single second in what we call righteous indignation. Moral condemnation of the Japanese is seen to be ludicrous while we are supplying the scrap iron for their bombs, the gasoline for their bombers and the money for their war chests.

We will confess and we will confer. This we will do in the name of God and of the common people.

Nothing Seems Incongruous In China Any More

*A. T. Steele**

China correspondent of *The Chicago Daily News*

HANGKOW. — The impossible has happened so often in China during the last year that nothing seems incongruous or improbable any more. Racial, political and religious animosities have been forgotten, momentarily at least, in the common determination to resist Japanese aggression. A year ago such fantastic facts as the following would have been incredible. Today they are commonplace.

H. H. Kung, Chinese minister of Finance — ultra-conservative and ultra-capitalistic—has donated $10,000 from his private fortune to buy mittens and munitions for the Chinese Communist troops.

German Nazi military advisers are working side by side with Soviet Russian aviators for the Chinese cause.

Gen. Pai Chung-hsi, the able Kwangsi militarist, who was at war with Chiang Kai-shek less than two years ago, is now voluntarily taking orders from the generalissimo.

Agnes Smedley, American Communist writer, is living at the home of an Episcopalian bishop here.

A delegation of American Protestant missionaries traveled into Shansi recently to present a gift of medical supplies to the Chinese Communist army. They were cheered by the Red army and they rounded off their visit by attending mass in a Chinese Catholic church with the Communist commander.

These are the things which make newspaper correspondents tear their hair in anguish and wonder whether they are living in a Utopia or a madhouse.

* Special correspondence of the Chicago Daily News Foreign Service, Copyright, 1938. The Chicago Daily News, Inc. (China Information Service—Issue 9)

"We Believe"

Francis B. Sayre

From *The Christian Advocate*

The author, a distinguished layman, Assistant Secretary of State of the United States, voices not alone his own faith but that of a vast number of other laymen in this modern forthright creed. It merits frequent public reading in the churches. It has a vitality and cogency lacking in the formal creeds repeated as they are so frequently as mere ritual. What if a creed like this should really grip the membership of the churches and they should start to do something about it!

IN THIS faithless and materialistic age, those who believe in Christ's way of life must rekindle and strengthen their faith. We live in an age beset with discouragement and despair. The Christian cannot despair. We Christians are prisoners of hope.

We believe that the last word does not lie with blind chance or materialism or sectarianism or sin.

We believe that the last word lies with God.

We believe, as Christ believed, that God is supreme goodness. And we also dare to believe with Christ that God is supreme power. Therefore, we dare to believe in the ultimate and inevitable triumph of goodness.

We believe that God created the universe and that it is inescapably His world. He is sovereign, and nothing contrary to His will can finally prevail.

He created it a moral world in which disregard of truth, of justice, of the needs and well-being of others, is bound to bring disaster. Only attitudes and activities consonant with these moral ends can succeed. It is a world in which evil is self-destructive. Chaos and disaster are its inevitable consequence.

We believe that the sovereign God cares for every individual person, and He would save men from the suffering which comes of evil. In His love He has been teaching men the way of life since the beginning of time—that it is the way of truth, of justice, of self-sacrificing love. He has been teaching men through experience of the self-destruction of evil. He has been teaching through inspiration imparted to prophets and statesmen to give true leadership He taught supremely through the revelation of His own nature in the human life of Jesus Christ. The cross to which Jesus went voluntarily disclosed the lengths God would go for man's sake; and that is our clue to the measure of His love.

We believe that the sovereign God of love is at work in the world today, guiding and inspiring individual lives. Men are reborn and sent forth to serve the

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needs of others. Individual lives are raised above frustration, defeat, and death to purposiveness, victory, and abundant life that is eternal.

No less is God shaping history, overruling human activities and institutions which would fall short of man's best. Educational systems which fail to supply any unifying principle of life or to teach integrity of character are faltering under His demand that they make for nobler living. Churches lost in material concerns are disintegrating under His insistence that they should more powerfully bring people to His way of life. Economic systems built upon our selfish disregard of the needs and happiness of other personalities cannot ultimately endure, and will in time dissolve under the pressure of His persistent will. Social orders based upon exploitation of others, upon class warfare, upon intolerance, unless corrected, will surely go to pieces. International relations resting upon nothing but material force will crack and fall in ruin under the relentless operation of His moral law. God cannot be frustrated.

Even out of suffering and tragedy God will bring redemption and a better, blessed world.

Believing thus, we see in the threat of catastrophe the possibility of a better day, provided men face it with gallantry and see in it His call to a better way of life. If men will but heed God the doom may still be averted and the way prepared for a new world.

Wherefore, we lift up our heads and take heart. Unto us the world lies opened. He who has the last word is love. Only goodness can finally prevail.

Those who respond to God's advance by obedience and trust form the society of His children. To that society its members owe an allegiance above every other allegiance. By it all other loyalties are conditioned. Membership in the church of Christ demands specific action in life here and now.

For Christianity is not a dream. It is God's revelation of the only way of life that is finally practical, the only way that can satisfy the insistent needs of human nature. Above all else Christ was a realist. His way actually works. It solves and it heals. Such is the testimony of millions who have tried it. The world cannot function effectively until we learn to put Christ at the center of our lives.

Example of Internationalism

W. S. Tai, Fukien, '33, becomes homesick for China on hearing in London a Polish symphony based on American Negro themes (Dvorak's "New World Symphony") —because he had sung the "Going Home" in the Fukien Glee Club.

—Foochow Messenger

Czechoslovak Protestants' Appeal

An appeal to the Conscience of the World from the Land of John Hus and of the Moravian Brethren

From *The Central European Observer*

THE Federal Council of Protestant Churches in the Czechoslovak Republic — representing over 1,000,000 members in eight denominations including Lutheran (two denominations), Reformed, Czech Brethren Evangelical, Methodist, Baptist, Congregational, and Moravian Churches—is appealing for prayers and for the spiritual help of the Christian Churches of the world and of the great organizations instituted for the propagation of the ecumenical consciousness, of peace and of good will among nations, believing these organizations to be the most representative carriers of the conscience of the world.

The reason for this appeal at this particular time is the fact we are alarmed at the trend which the affairs of the world are taking. We are alarmed at the sight of the weakening of the authority and influence of those world organizations which have been established to bring law and order into the relationship of nations: the World Court, the League of Nations, the Briand-Kellog Peace Pact, the Disarmament Conferences, etc. We are alarmed at the sight of the fact that treaties and sacred agreements solemnly entered into have been broken by some of the nations—all moral restraint and public opinion of the democratic and liberty loving nations to the contrary: e.g., a great nation has been invaded in the far east without even war having been declared, not to say that recourse had been made to all available means for a peaceful settlement; agreements for non-intervention in the civil war in Spain have been broken; and well known are the other high-handed acts in which overwhelming forces have been brought to bear against weak nations and their ancient liberty and individuality destroyed.

As members of one of the smaller nations of Europe we are particularly conscious of the fact that our freedom and independence are guaranteed solely by a moral order of righteousness, justice and good will prevailing in the world. We do believe that we live in a moral universe, this conviction is expressed in our presidential coat of arms by the words "veritas vincit." We know, however, likewise that the victory of truth is accomplished through the co-operation and medium of our human agencies: through prophetic discernment of the issues involved, through resolute, courageous and organized resistance of all evil tendencies,

The Central European Observer is published fortnightly in Prague, Czechoslovakia.

through the application of all laudable means for the realization of God's purposes. Surely our Lord's prayer "Thy kingdom come. Thy will be done on earth, as it is in heaven" does not imply a passive quietism, but an earnest and watchful endeavor with accompanying wholehearted cooperation in the accomplishment of this goal. While we are convinced of the ultimate victory of right, and in this conviction we have been confirmed in the resurrection of our own State, we are nevertheless conscious of the fact that the ultimate divine plans may be frustrated for a season through the wilful application of human selfishness, through lack of a clear spiritual perception and of courage, through the neglect of individuals and social groups to take proper measures at the right moment and that such a digression carries in its wake serious consequences for all concerned, e.g., the admonition of Mordecai to Esther (Esth. 4:14).

Be it remembered that in the fifteenth century our forefathers had been anticipating the principles of the Reformation by a century, that since that time this country has suffered very much for the realization in this world of the most highly prized spiritual possessions of our common humanity: the liberty of conscience, the recognition of the universal brotherhood of mankind, freedom of speech and of cultural development, democracy in politics and in our social relationships, in short, the acknowledgment of Christ and his law of love as the supreme moral law for all nations. We are prepared to stand fast upon these principles at any cost. We are prepared to go to the limit of sacrifice for the preservation and defence of these common ideals of all mankind. We dare say that they are intimately bound up with the existence of our State. Czechoslovakia has been consistently pressing forward to the realization of these ideals. For instance, our State has gone much further already in dealing with the problem of national minorities than most of the other States and we are giving our moral support to our statesmen, who are endeavoring to go to the full length to which righteousness and justice, interpreted by an unbiased judgment, would lead. We ask only that under the cloak of alleged grievances the existence of our State, and with it the principles for which it stands, may not be impaired.

We realize that in a matter involving the sound development of human progress we cannot stand alone, and attempting to do so we would soon find ourselves overwhelmed. We appeal therefore to the individual Christians and to the central committees of the various world organizations aforementioned to take this matter under consideration, to support us with their prayers of intercession, to give us their moral

support and to help by creating the public opinion necessary for the peaceful solution of all difficulties and for the reinforcement of all the institutions that enable amicable settlements of differences between the nations on the basis of law and justice rather than by recourse to war.

We are closing this appeal with a wholehearted reaffirmation of our belief in God the Father, who has manifested Himself to us in the fullness of His love through His Son, our Lord and Master Jesus Christ, and who is ever working within us through the instrumentality of His Holy Spirit. In this faith we consider ourselves united with all the Christians of the world, welcoming the growing spirit of ecumenism which, we believe, will ultimately lead to the unity of all Christendom.

With the greetings of love and good will for all of our Brethren in Christ.

The True Modern Motive for Christian Missions

It is not to bring the benighted heathen the benefit of Western civilization nor to teach the South Sea islanders to wear clothes and go to Sunday school. It is to establish firmly in all parts of the world the true religion, which alone teaches an adequate doctrine of man. Christianity is the religion of salvation—not simply the individualistic gaining of heaven by good people, which was stressed by American Protestanism in the past century, but a very real salvation from powerful forces that are actively at work today dehumanizing and destroying the civilization that has been so painfully built up through the centuries.

—*The Living Church* (June 15, 1938)

Russian Youth Searching for the Unknown God

Outside the Party organization and the Communist Youth associations, young Russians who are searching for unknown truth are forming themselves into such enquiry groups as the "Circle of Young Thinkers" the "Circle of Enquirers" and the "Academy of Cosmic Research". Without books, without guidance, these clubs of young enquirers are pathetically searching, but sooner or later they meet with the implacable Soviet authorities and are driven underground. Umberto Caramone, writing in the Italian Catholic monthly *Vita e Pensiero* says concerning this spiritual crisis of the youth in Russia, that its most regrettable feature is the increasing number of suicides, chiefly among girls.

—*World Dominion Press.*

Bread or Bombs?

Condensed from *The Japan-China Tragedy and America's Relation to It* —A Statement by The Church Peace Union

THE Church Peace Union calls the special attention of the American people to the important assistance which Japan is receiving from American business men, who are selling to Japan enormous supplies of the raw materials which are essential to the conduct of a modern war, materials which Japan lacks and must purchase abroad. Eliot Janeway, in the June number of *Harper's Magazine,* shows that well over one-third of all the steel produced in Japan last year was made from American scrap and pig iron; that American firms sold Japan last year 1,000,000 tons of new iron and steel in unfabricated forms, compared with 54,000 tons in 1936; that American exports to Japan and Manchukuo were three times as large in January of this year as in the same month a year ago; that Americans sold Japan more than twice as much copper in 1937 as in 1936; that Japan bought 34,000,000 barrels of oil abroad in 1937 and by October had already obtained 23,000,000 barrels of this from the United States; that Japan has recently obtained here three rolling mills capable of turning out almost half the increased production of automotive army material required by her military program; and that Japan last year bought in the United States $34,000,000 worth of metal working machinery, which was more than she bought from the whole world in the previous year. It is probable that some of the very bombing planes, whose slaughter of civilian Chinese has aroused the horror of the civilized world, were made in America, for official reports of the National Munitions Control Board reveal that American exports to Japan for aviation materials, (including military as well as commercial planes, bombs, engines, and spare parts) were valued at $1,889,024 in April, $1,334,608 in May, and that the shipments of these aviation materials since July 1937 amounted to $7,415,189. The concern recently expressed by Secretary of State Cordell Hull is heartening, but it is doubtful whether his opposition to this iniquitous traffic can be made effective without further governmental action. We realize that joint international agreement would be required to make a government embargo effective, and that this is not probable at present; but even if our government were to act alone, the effort of Japan to secure war materials would be made far more difficult and the moral effect of it would be tremendous. Meantime, these supplies from the United States are so essential to

The offices of the Church Peace Union are at 70 Fifth Ave., New York City

Japan that it is questionable whether she could continue the war much longer without them. Americans, while politically neutral, are therefore really helping Japan. The pressure of an indignant public opinion should be brought to bear upon the business men in our country who, in their greed for profit, are conducting this inhuman traffic.

There is another side to our obligation—relief for the civilian people of China. Americans should give their whole-hearted support to this effort to provide relief for the civilian people in China. The distress is beyond description. Many millions of helpless families have seen their villages and fields destroyed and have been forced to flee penniless from their homes. Great provinces, with an aggregate area of 500,000 square miles and a population of over 160,000,000, have already been partly, and in some regions wholly, devastated, and the area of ruin is being rapidly extended. Colonel Theodore Roosevelt, Jr., Chairman of the United Council for Civilian Relief in China, stated, June 6, that "there are 60,000,000 civilian refugees in China, most of them without food and facing epidemics constituting the greatest health danger the world has known since the Black Death of the Middle Ages . . . It is literally true that, if every city west of the Mississippi were wiped out, every home destroyed and the entire population starving and without shelter, the sum total of human misery would be far less that which exists in China." The response that Americans have thus far made to the appeals of the Red Cross and other philanthropic agencies has been disconcertingly small. This distressing situation was intensified when the same newspapers that, on June 15, reported floods in China which swept away thousands of villages and ruined millions of acres of rich farming land, thus enormously increasing the already enormous need, also announced the end of the Red Cross drive for the special relief fund of $1,000,000 asked for by President Roosevelt, although only one quarter of that sum had been received. Mission boards and several philanthropic agencies have raised additional sums, but the total amount is pitifully inadequate in comparison with the vastness of the need. Here is a human problem of appalling magnitude. We plead with all humane Americans to help the Chinese in this emergency, not by advocating force, but by increasing contributions for the civilian population which is so grievously suffering. A consistent peace policy for America means to give bread to China instead of bombs to Japan.

(A new effort is being made to raise worthy funds by the Church Committee for China Relief, 105 E. 22nd St., New York City—a joint effort of the Foreign Mission Conference and the Federal Council.)

Was Christ A Jew?

Karl Holz

From *"Der Stürmer"*; condensed from a translation made and published by *Friends of Europe*

One sits up, rubs his eyes; once and again he pinches himself to see if he can really be awake in the twentieth century and not the victim of a horrible dream as he reads what people of supposedly high culture are doing to the Jewish people in Europe today. Hatred of the Jew and things Jewish logically requires of them either a repudiation of Jesus or the assertion that he was not a Jew. This article, appearing originally in "Der Stürmer," recognized as the outstanding periodical of Adolph Hitler in all that concerns his Religion of Blood and Race, is typical of the attempt to prove that he could not have been other than Nordic and had the influence which he has had on Nordic peoples for 2000 years. The utter puerility of its logic is evidence that reason has abdicated in favor of prejudice among the leaders of Nazidom. It is, however, a real part of the world which World Christianity must realistically face.

"WAS Christ a Jew?

"The answer whether Christ was a Jew or not, divides two worlds: the world of those who have knowledge of the racial question and the Jewish question; the world of those who are blind to these things and beat about still in the darkness. Of the latter there are two chief groups, who maintain that Christ was a Jew.

"One group consists of dogmatists, believers in the letter, priestly Jewish-serfs. They say the Jews are the 'Chosen People' and the 'People of God.' They call upon the Old and New Testament as witness.

"The other group is the 150% *'Volkisch.'* They are the chatterboxes of the 'Superstate Powers.' They are the followers of the so-called 'Religious Movement,' which has nothing to do either with religion or movement. They say that the Christian teaching and Christianity are Jewish. According to their view Christ was a full-blooded Jew.

"These two groups help only lies and the Jews. Supported by this view the Jew can settle down anywhere in the world. When he is attacked by the people he only needs to say: 'What do you want? Was not Christ, your Saviour, born out of our people?' And at once the struggle of the others is paralyzed. And the smiling Jew can again clip the 'Christian sheep' and finally slaughter him.

"Those who maintain that Christ was a member of the Jewish race are not entitled to claim they have a sense of the *Volk*. On the contrary. They show they have no notion of the great racial laws to which men on this earth are subject. Christianity too, has

The Monthly Survey of German Publications is published monthly by Friends of Europe at 122 St. Stephens House, Westminster, London, S.W. 1 (6d per copy or 6/ post free per year).

developed according to these laws. One of these laws states: A doctrine which does not come from Nordic blood and does not express the Nordic mind cannot develop among Nordic peoples. The Christian teaching however, has not only spread among Nordic peoples, it has maintained itself for 2,000 years among these peoples. Not only so: it has created a 2,000-year-old Christian culture.

"Christ was one of the greatest and most genial personalities which the world has produced. But those who say Christ was a Jew, put forward an infinitely stupid thesis. Those who declare Christ was a Jew affirm at the same time:

1. That a Jew succeeded in producing a doctrine capable of holding Nordic peoples for 2,000 years in its thrall.

2. That a Jew invented and preached a doctrine which has given rise to one of the greatest cultures the world has ever known.

"Those who do this have no knowledge either of the Jews or of the Racial Question. For the Jew is not in the least capable of doing these things. The Jew cannot do anything creative. He is incapable of producing any *Kultur* at all. This mixed-race, this medley of the dross and scum of all peoples is forever condemned to destroy. One only needs give a glance at the so-called 'Soviet Union.' There Jewish teaching has been at work for twenty years. The teaching of Marxism or Communism invented by the Jew Karl Marx! It does not work out like the Christian doctrine has done. It gives 'rise' to no *Kultur*. It lays no foundation of decency and morality. For twenty years it has existed and for twenty years there has been only murder, catastrophes of hunger, mass shootings, abandonment of children, race pollution and a gigantic growth of vices and horrible widespread diseases. In twenty years this Jewish teaching has reduced a once great Reich and healthy peoples to a heap of stinking corpses.

The author proceeds to cite incidents like Christ driving the money-changers out of the Temple, parables like the Sower and the Shepherd, and sayings like "I am come to bear witness to the truth" in order to assert "such words were never spoken by a Jew."

"The struggle of Christ against the Jews shows most plainly that not only was he no Jew, but that he was an enemy of the Jews. He declared to the Jews when they maintained they were descended from Abraham and that God was their Father:

'Your Father is no God, your father is the devil.'

"A Christ who says to the Jews: 'Your father is of the devil' . . . such a Christ can never say: 'Salvation is of the

Jews.' If He had said this, the Jews would have had no occasion to hate Him. They would have made Him into a High Priest instead of putting Him on the Cross."

"Dr. Martin Luther says: 'The Jew is the born falsifier.' The Jew hitherto has falsified everything in the world which promised not to be in his favour. He falsified world history. He falsified German history. He falsified the history of the World War. He falsifies the history of the National-Socialist Revolution and the National-Socialist development."

"No one can understand Christianity who does not keep in mind the conditions under which it arose. Christ spoke to the people and taught his doctrines at a time when the Jew in every country was agitating for a World Revolution and in which he proclaimed the 'World Kingdom of the Messiah.' Early Christianity was the great counter-movement to this Jewish World Revolutionary Movement.

"In the year 1925 *Adolf Hitler* declared, after being released from prison in Landsberg:

'If the Jewish-Marxist idea of lies can be opposed by a political idea which contains, however, a greater truth and fought for with the same brutality, then this idea must triumph, however hard the struggle.'

"The same was true 2,000 years ago. The Christian teaching opposed the Jewish-Talmudic teachings and finally, after severest struggles, triumphed. That it was the Christian teaching in the end which gained the victory over the Jewish, the Jew of today knows better than the non-Jew. Hence the unspeakable hatred of everything Christian by the Jew down to the present time. Hence the way even today in which the Jew in his so-called 'religious books' insults Christ, His Mother and everything Christian in the filthiest and most horrible way. Hence the way he burns and tears down Churches and tortures the priests to death. The worst, however, was that the Jew let himself be baptised and crept into the Church in order to disintegrate and ruin it from within.

"The Christian Church has taken the Child of the Devil, the Anti-Christ, the Jew into its ranks and it is now going, through the Jew to ruin.

"The Movement of Adolf Hitler had to come. And it is this Movement, against Bolshevism and against the Jewish World Revolutionary Movement of today, which will triumph. It will drive the adversaries of mankind from the Temple—out of the Temple of the Fatherland and perhaps from the Temple of the entire creation. When this happens, a decent Jew-free Christianity with the National-Socialist teaching will again lay hold of the hearts of all Germans."

Chinese Buddhist Monks Leave Monasteries For Active Service

From *The Far Eastern Mirror*

CHINA has approximately 900,000 Buddhist monks, thousands of whom are performing war relief service, standing shoulder to shoulder with their lay brethren, cheerfully surrendering their comfortable life in sheltered temples in order to aid their country.

The monks of China have been drawn to war-time service by an awakening unknown in the history of Buddhism. Many ancient Buddhist temples now lie in ruins. Not a few monks have died in the holocaust and their brethren have decided that this is no time to spend their lives in secluded sanctuaries believing that they can save souls by doing nothing worldly.

Buddhist monks doing war relief work have their base in the three central cities of Hankow, Wuchang and Hanyang, where there is now assembled a formidable force of these militant monks.

Sixty belong to the Rescue Corps recently organized in the numerous temples of the Wuhan cities. In this corps are men ranging in age between 18 and 40 who joined the organization spontaneously. The only grey beard is a 50-year-old monk who steadfastly refused to be excluded.

The corps has for its leader and captain a highly celebrated priest in the person of "Hai Ching," or Sea Mirror, the abbot of Hsiang Shan Monastery, one of the biggest Buddhist sanctuaries in Wuhan. This monastery now has the air of an army camp. Two monks perpetually stand guard at the doorway dressed in uniforms resembling the regulation Chinese army dress, save for an armband of yellow cloth bearing the Chinese character for "Buddha."

Monks in this corps do not show courtesy by raising their hands and reciting "Wo Mi To Foh." They spring to attention by clicking heels and saluting, in the manner of their armed comrades.

The corps maintains ten stretchers with which the Buddhist patriots keep themselves busy visiting railway stations and wharves to meet wounded soldiers.

The Wuhan cities have also been the center of the activities of a force of monks from Shanghai. The Shanghai Buddhists were the first to respond to the clarion call to war relief service. A Rescue Corps of 120, drawn from different temples in and around Shanghai, organized stretcher bearers immediately upon the outbreak of Sino-Japan-

The Far Eastern Mirror is published fortnightly at 202 Hong Kong Bank Building, Hong Kong (April 1, 1938)

ese hostilities in Shanghai on August 13 last.

The corps was divided into two companies quartered at Kunshan, between Shanghai and Soochow, when the fighting on the Shanghai front was at its height. These peaceful monks had to face a task that primarily concerned mutilated flesh and blood. They were always close to firing lines, dressing wounds and serving as stretcher bearers. Many had narrow escapes from death, and two were badly wounded by bomb fragments.

With the withdrawal of the Chinese army from the Shanghai fronts, more than half of the force of the Shanghai Buddhist Rescue Corps also moved from Kunshan, continuing the task of mercy in saving lives among the retreating troops. Some of them journeyed far afield to the Tientsin-Pukow and Peiping-Hankow Railway fronts, while some 50 Shanghai monks finally arrived in Hankow. Twenty other members of the corps who went back to Shanghai from Kunshan are taking care of 187 wounded Chinese soldiers in the Buddhist Hospital there.

The Shanghai monks in the Wuhan cities are now preparing for renewed war services. They will be divided into two groups, one staying in Hankow to continue work among wounded soldiers, the other is to be sent for rescue services behind the war fronts of the Tientsin-Pukow and Peiping-Hankow Railways where they hope to join their comrades

China's Buddhist monks active in war relief, work under the banner of the China Buddhist Association of which Abbot Yuan Ying, leading Buddhist dignitary in China, is chairman. He was the founder of the Buddhist Rescue Corps in Shanghai and is the moving spirit of the humanitarian work being undertaken by monks in Wuhan and elsewhere, though he is now absent from China.

Abbot Yuan Ying left Shanghai in October last on a tour of the Straits Settlements and South Sea Islands to raise funds among overseas Chinese groups in the interest of war relief work by the Buddhists in China. The abbot in his overseas mission has had the support of Mr. Lin Sen, Chairman of the National Government and Mr. Tai Chi-tao, President of the Examination Yuan, who is known throughout China as a most devout lay Buddhist.

Christmas Gifts of World Christianity

Please see Page 104

Bantu Studies

The Council and Senate of Rhodes University College have decided to place the establishment of a Chair of Bantu Studies in the development programme of the College. Although the University itself makes provision for the examination of candidates in social anthropology, Native languages, Native administration, etc., no constituent college has so far made provision for teaching these subjects or for prosecuting researches into the many interesting problems of Bantu life and custom. The Council and Senate of Rhodes University College feel that this is a state of affairs that must not be allowed to continue. This college, situated as it is on the border of a vast Native territory, is in an exceptionally favorable position for the development of a flourishing department of Bantu studies, and the Council has determined to place the establishment of such a department in the forefront of their development programme. Difficulties will no doubt be encountered, the chief of which will be the provision of funds. A substantial nucleus has already been secured, but much more is required before the appointment of a professor or lecturer can be made.

South African Outlook

One reason for the slow response to the needs of China has undoubtedly been the discouragement resulting from the very size of the relief problem. What can one individual do to help 160,000,000 needy in the face of Japan's expanding invasion? If the average person would stop to think how far even a little relief money would go, the response to the relief appeals would be far more encouraging. It costs only about three cents a day to care for a Chinese war refugee. Three cents for a day of life!

—News Letter of World Alliance for International Friendship

South American—Evangelical Forces Move Toward United Front

A new epoch in the field of co-operation among the Evangelical forces in the River Plate Republics (Argentine, Uruguay and Paraguay) is believed to have begun as a result of a conference called by the Committee on Co-operation in Buenos Aires. The conference discussed the question as to whether the time had arrived for the organization of a Confederation of Evangelical Churches in this region. Of the forty-five pastors and laymen in attendance, representing sixteen church bodies and organizations, twenty-two were nationals, eighteen were missionaries of the North American and British Boards and five were ministers to non-Spanish-speaking groups in Argentina. It was regarded as the most representative group ever meeting in Buenos Aires to discuss means of closer co-operation. A committee of nine was named to draw up plans for such a Confederation.

— I. C. P. I. S. Geneva.

A United Church in the Pacific

The establishment of a united indegenous church in the Pacific was strongly supported by delegates to the Federal Conference of the National Missionary Council of Australia.

After a discussion of the possibility of bringing together the Protestant missions in the area, the Conference agreed to a motion expressing satisfaction with the proposal to find a basis for inter-communion between the various branches of the church. The Rev. J. W. Burton, general secretary of the Methodist Missionary Society, said that after years of missionary work in the islands a united church had been envisaged to take over the evangelising of the natives. The seeming barriers between the Protestant churches were not spiritual, he said, and should be removed in the interest of the work in the mission field. *—I.C.P.I.S., Geneva.*

—East and West

God in the Russian Villages

It is reported that "a wave of terror" is sweeping over the Caucasus. Sixty-two clergy have been arrested charged with inciting the population to refuse military service.

It is reported that Jegow is taking measures to close village churches throughout the Soviet Union as a precaution during the new elections. It is in the villages that the Communists most apprehend trouble from Christian activities. According to information derived from Godless Associations it is stated that in March, 1938, 412 village churches were closed and in April, 1938, 688.

Information from the Godless Association in Novosibirsk, received in Moscow, states that in West Siberia 96 Methodist communities have been suppressed. They consisted of 4,600 members, chiefly peasants, among whom were some Communists who attended the services. The leaders of the Methodists tried to arrange a Conference, which was considered to be illegal and led to their arrest. This is said to have been the severest blow suffered by the Methodists for the past five years.

—*World Dominion Press*

How American Money Is Spent

The following recently appeared in the *Missionary Review of the World:*

Total national income..	$40,000,000,000
For all church work...	793,000,000
For roads and improvements	1,482,000,000
For education	2,174,650,000
For corn, wheat, cotton, oats, etc.....	2,480,000,000
For automobiles	2,789,000,000
For tobacco	3,500,000,000
FOR ALCOHOLIC DRINKS	4,000,000,000

When the liquor traffic gets one-tenth of the income of the nation and the churches less than two per cent, we see the lines of the forces engaged. There can be no solution until the power of greedy liquor forces has been taken away and they are put out of that destructive business.

—*World Outlook*

Doctors and Dons in Turkey

It is reported from Istanbul that the Turkish Government is prepared to admit 200 Jewish doctors from Austria. An official delegation from Turkey is expected to leave shortly for Vienna to select the candidates, who will have the permission of the German Government to leave the country.

—News Sheet of *The International Committee on the Christian Approach to the Jews.*

127,000 German Emigrants Since 1933

The *Reichsvertretung der Juden in Deutschland* in its report for 1937, which was issued in Berlin last week, states that about 23,000 Jews left Germany during the past year. The total number of Jewish emigrants since 1933 was 127,000. Of these, 35,000 were between the ages of fifteen and thirty, and 18,000 had previously received agricultural training.

—*The Jewish Chronicle.*

Religion Among College Students

The results of a study on the extent to which college students are affiliated with or prefer the various denominations of the church were announced on December 26, 1937, by the Council of Church Boards of Education, Washington, D. C. Information was received from 1,340 institutions of higher education, or 91.9 per cent of the total number, having 828,071 students.

The 10 denominations having the largest number of students were: "Methodist, 156,423; Roman Catholic, 122,786; Baptist, 99,129; Prebyterian, 88,473; Congregational-Christian, 48,-354; Protestant Episcopal, 44,729; Lutheran, 38,339; Hebrew, 32,405; Disciples of Christ, 13,291; Christian Science, 12,282; Latter Day Saints, 11,428.

In 1,171 of the institutions, having 730,632 of the total of 828.071 students, 88.3 per cent of the students expressed a definite religious preference. Of the remaining number (11.7 per cent) 5.5 per cent had no preference.

—*Information Service*

Religion In Turkey Today

Charles T. Riggs

Condensed from *The Missionary Review of the World*

THERE appears to be prevalent an impression that Turkey has thrown off her Mohammedanism and is trying to go along without any religion. To understand what has happened, we must first distinguish between official and personal attitudes. Officially, Turkey has pronounced herself to be entirely secular; but religion is ingrained in the life and thought of her people, as it always has been.

There is no such anti-God movement in Turkey as exists in the United States of Soviet Russia. There is in Turkey no organized attempt to eradicate religious faith and sentiment; any such attempt would be rigorously opposed even by the secular government. Nor has there been any attempt to get rid of the mosques, or even of Christian churches or Jewish synagogues. Religious worship goes on in hundreds of churches and in thousands of mosques, without hindrance. It is true that many old mosque buildings, long practically disused for lack of adjacent Moslem population, have been condemned and torn down. It is also true that churches have either been torn down or diverted to other uses, where the Christian population has disappeared. But these facts are not proof of anti-religious feeling. While the Turkish State is absolutely separated from religion, the Government has taken over the management of the mosque properties, and repairs or renovations are made by order of the Government which also sees to the payment of the clergy. As to the Christian churches, the Government is trying to regularize the affairs of each and to prevent a misuse of church funds by appointing some one for each church who shall be directly responsible to the Government for the correct use of its funds; this person is to be one designated by the church itself.

To understand the situation in Turkey today, one must remember the centuries during which the religious and secular powers were united; when the Sultan was also the Caliph, and was more powerful as Caliph than as Sultan. His religious dominance was then paramount. In those days, the Moslem clergy had a strangle hold on things secular, through their influence with the Caliph in his capacity as Sultan. Today, when the dominance of the old Sultans is remembered as the cause of the many disasters to Turkey, this union of religion with the highest secular authority is regarded as a calamity. Steps

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have therefore been taken to abolish the power of the Moslem clergy for the purpose of preventing any return to the old absolutism and tyranny such as existed in the days of the Sultans.

Unfortunately, in the process, much of the ethical influence of the clergy has also gone. The abolition of the old mosque schools for children and the more recent abolition of the *medresse,* or theological schools, the reduction of financial aid from the State to mosques, the forbidding of the use of clerical dress on the streets, the abolition of all civil compulsion in the observance of Ramazan (the annual month of fasting), and finally the suppression of the early morning "call to prayer" on the ground that it woke many people up who did not wish to pray at that time—all these and other new obligations have given the religious leaders an inferiority complex. They feel that their authority is gone, and the average man no longer looks up to them as the models in all things ethical as well as religious.

One of the most ominous results of these modern regulations is, that in the secularization of all schools and in the suppression of mosque schools, children no longer have any religious training aside from what they may receive in their own homes from their parents. Since the reading of the Koran in mosques is still in the Arabic language, and since no school lower than the University is allowed to teach Arabic, children no longer commit the Koran to memory or learn its precepts. And with the suppression of the theological seminaries, one wonders just where Turkey will obtain religious leaders of the future.

There has been considerable misunderstanding as to the attitude of the Turkish Government toward Christian communities today. These are not being interfered with, except in certain individual cases in cities remote from the centers. There are scattered groups of Gregorian as well as Protestant Armenians in many towns in Anatolia, and each of these conducts its public worship. In Talas, near Caesarea in central Asia Minor, the Protestants were told they could go to the church in Caesarea, four miles or more away, but were forbidden to continue their worship in Talas. This was decreed by a peculiarly hard-hearted governor who has since been removed. In Sivas, a little farther east, the Gregorians have likewise been forbidden to gather in their church. But with rare exceptions, services go on wherever there are Christian groups large enough to sustain such. Four Evangelical churches in Istanbul continue their services as usual without hindrance.

The question of Christian Sunday schools has been more difficult, because of the name "school", which led the Govern-

ment to classify them as unauthorized schools not under the Department of Public Instruction. Where Sunday schools are known as Services of Worship for Children, they go on unhindered. Another concession of the Government has been in allowing religious instruction to be given in day-schools where the pupils are all of Christian families. The Armenian day-schools have thus kept on with their religious lessons; and one of the Mission schools in Istanbul has its Sunday services in a separate building. These are attended by Armenian girls only. As for leadership—priests, pastors and ministers of Christian churches of all denominations are on the same footing with the Government as are the "imams" of mosques.

Further, the publication and circulation of Christian literature is not forbidden in Turkey, and many Christian books have been on sale for a long time. Those parts of the Bible that have been issued in the new alphabet have met with a good sale; and many Turks are reading the New Testament to find out what this Protestant Christian religion is.

A comparatively new development along religious lines is the interest shown in the history of the early introduction of Christianity among Turkish tribes. A book has appeared by a Turk on this theme, showing the extent of the early prevalence of Christianity in central Asia among Turks. Such studies, and the idea that many of the early Turks, before the days of Mohammed, were Christians will undoubtedly help counteract the nationalistic opposition to Turks becoming Christians today. We rejoice in all such light as can be thrown on the early spread of Christianity in Central Asia, as having a direct bearing on the attitude of the descendants of those same Turks today.

While one cannot point to any wide-open door among the Turks for the preaching of the Gospel, it is certainly true that there is a more open-minded attitude among them toward the claims of Christ, especially if this can be dissociated from any political connections with so-called Christian nations. Nationalism is still rampant in Turkey and whatever presentation can be made of the Gospel, it must be free from any attempt to interfere with this. Thus we may hope for an increasingly favorable reception of truth as revealed in Christ.

True Faith

"Our faith must span the generations and give us confidence in labors of which we shall never see the fruit."

from *A Working Faith for the World,*
by Hugh Vernon White (Harper's)

Till Uncle Sam Do Us Part

Burt Rogillio

Condensed from *The Christian-Evangelist*

IF some one were to tell you that every time a day passes, Uncle Sam tears three loving husbands from their wives or three families of children from their grief-stricken parents, and sends them thousands of miles away, never to be united again in this world you would consider it a barbarous accusation. Sadly enough, Uncle Sam himself keeps his own facts and figures, and they reveal some of the most outrageous practices known to mankind.

I am referring to our present deportation laws. It is a matter of government record that the United States now loses more aliens than it gains. During the last seven years, 307,000 immigrants came to our country, but 387,000 left, netting us a loss of 80,000. Such losses are a matter of federal record, in spite of all the scare-cries let out by gullible labor leaders, ignorant politicians, and malicious nationalists. These figures cited plus innumerable others are available to any who take the trouble to write the Commissioner of Immigration and Naturalization, Washington, D. C.

I have heard it said that several million aliens are in this country illegally. As a matter of fact, there are fewer than 100,000, with many of these being steadily deported. Interestingly enough there are 289,000 fewer Mexicans in this country than could legally be here. Labor cries: "Send the aliens back and give their jobs to native Americans." Labor forgets several things. Her own organizer—Samuel Gompers —was an immigrant. Furthermore, if the aliens in this country, together with their American wives and children, should be deported, suddenly our country would need six million fewer pairs of shoes, six million fewer tons of coal, suits of clothes, sacks of flour, and houses to live in.

Labor also forgets why aliens are here.

Our so-called native Americans back in the 1800's refused to work in factories, dig railroad beds, or mine iron and coal. Our great magnates consequently brought thousands of immigrants over to do the work that we natives didn't care to do in the days when good land was cheap and plentiful. Then came a time when we could get no more free land. We had to go to work in factories or on other owners' farms. We set up a mighty howl against the very ones whose presence we had formerly demanded — the immigrants. In

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spite of a keen sympathy with labor and her many problems, I must call laborers to face facts as they are, and plead with the workers to quote figures as they actually are and not as blind guides say they are.

What then are the real immigration problems in this country (besides the humiliating exclusion clause)? For one thing, we need a law that will enable us to get rid of the alien who is really a criminal, and we need a law that will stop this outrageously cruel practice of separating loving families forever. If an alien gangster carries shot guns and baby berthas around in his high-powered car, we can not deport him, in innumerable cases. But if an alien slightly intoxicated on American liquor walks out of a store with a rattle for his baby in his hand, having forgotten to pay for it, he's *got* to be deported, leaving behind—perhaps forever —his American-born wife and child. While we are talking about gangsters, it is an unmitigated misrepresentation of actual facts to say that most of our criminals are from our alien population. Such is not the case, according to all authoritative criminal statistics. But we do have some alien gangsters, and every last one of them ought to be deported.

Suppose (as often happens) a charming young woman from France or England or from any foreign country is a student at one of our colleges, and eventually marries an American. She is eligible for permanent residence in this country, but under our present law she has the expense of going back to her native land (no matter how far away), getting a little stamp put on her passport, and then coming back to her husband here. If she does not have enough money for that, she has to leave for good and is minus her husband. A new law could easily provide that she be allowed to get that little stamp in our country.

Another deplorable case is that of a little hunchback Austrian girl who has to return to her strange native land with no one to look after her, leaving behind in this country her parents and brothers and sisters. She didn't come quite as soon as they did, and now she must leave them behind. Here is a nine-year-old boy who must forever leave either his mother or his father, or if his parents remain together, he must leave both of them. Why? He was a baby in his mother's arms when she came into this country, and for some unaccountable reason the baby was not registered. Hence he is an alien illegally entered. He must go back to Rumania and stay there.

Perhaps you say, why in the name of common sense have we not passed laws to put a stop to these cruel separations, and at the same time to make it possible to get rid of shrewd but dangerous alien gangsters and racketeers?

Here's the reason. Every time Congress is in session, some senators and representatives try to introduce a bill with just these provisions. But then certain influential newspapers read by numerous and gullible people, begin to wave the red banner and tell us that vicious, un-American elements are trying to let down the bars of immigration and keep us from deporting our aliens.

Gentle reader, take the trouble to write your congressman for a copy of the pending bill. See for yourself that it aims only to prevent cruel family separations in the case of worthy aliens, and to permit Uncle Sam to deport forever the ones who are criminal and unworthy. The seventy-fifth Congress has had just such bills. You and I didn't so much as send a penny postal to our senators and representatives, demanding action. We chose instead to join the army of citizens who believe all they read in newspapers.

But it still isn't too late to do something. We can begin now to take an oath before God to take an interest in our government, at least to the extent of working for causes that are part and parcel of the mission of Jesus. We can organize groups of friends to approach our congressmen and see to it that they get busy on such humane and practical legislation. We can keep the issue alive in our Bible classes, clubs, and where not. Either God is dead or his children have had a long case of sleeping-sickness. What do you think?

Membership in World Council of Churches

"The Conference, held at Bentveld in Holland from July 18-23, 1938, under the auspices of the International Association for Liberal Christianity and Religious Freedom, and including representatives from twelve countries, rejoices at the progress made towards the formation of a World Council of Churches, but at the same time regrets that the basis and condition of membership put forward ('a fellowship of churches which accept our Lord Jesus Christ as God and Saviour') are of such a character that they must of necessity fail to include 'all who profess and call themselves Christians', and who are working for the Kingdom of God in the name of Christ."

"This Conference expresses the earnest hope that the basis may be given serious reconsideration and made more comprehensive, so as to include within the World Council itself, and not merely as co-operators in the work of its commissions, the churches which cannot accept the basis as at present proposed."

—*I. C. P. I. S., Geneva.*

Seventy-Five Years of Negro Education

Charles H. Thompson

Condensed from *The Crisis*

It is a thrilling, if somewhat statistical story which the author, who is connected with the Bureau of Educational Research in Howard University, tells concerning the development of Negro education in the United States during the last seventy-five years. Further information can be had by writing to Mr. Thompson, Howard University, Washington, D. C.

PROGRESS in education, as in everything else, is relative. Progress in Negro education may seem phenomenal if measured only by the depths whence it has come; but may leave much to be desired if viewed in terms of goals it might have achieved or must yet attain. Thus in perusing this very brief sketch of the educational progress of the Negro in the United States during the past seventy-five years, the reader should keep in mind, (1) that "educational progress of the Negro" means not only the extent to which each succeeding generation of Negroes possessed more and better educational advantages than the former, but also the extent to which the increase in the educational advantages of Negroes has kept pace with that of the nation as a whole, and particularly that of the white population in the same localities; and (2) that the writer's purpose is merely to trace (not to explain) the trend of Negro education for the past 75 years.

At the outbreak of the Civil War, several types of educational activity were being carried on for the four million slaves and half million free Negroes in the United States. The first involved the efforts to educate the "contrabands," as the slaves who were freed by the invading Union armies were happily described by General Butler. They constituted a problem for the military, but provided an opportunity for missionary and educational enterprise which various organizations such as the American Missionary Association and the several Freedmen's Aid Societies enthusiastically grasped.

The second type of educational activity grew out of the fact that some 200,000 Negroes, mainly former slaves, were enlisted in the Union Army before the end of the War. Fortunately, the officers of the Negro units represented a much higher type than the average officer in the Union Army. It was a general practice for these officers to form schools for their Negro recruits as a part of their training. As a result, many Negroes not only learned to read and write but a considerable number got the beginnings of a real education.

The Crisis is published at 69 Fifth Ave., New York City

A third and probably the most important type of educational activity was carried on by the Freedmen's Bureau; an agency created by the federal government, March 3, 1865, for the relief and rehabilitation of some four million recently-freed slaves. The Bureau, under the leadership of General O. O. Howard (after whom Howard University is named), with the assistance of the various missionary groups, Freedmen's Aid Societies, and individual and organized groups of Negroes, provided the first real education in the former slave states for the Negro masses. The most important contribution of the Bureau, however, was found not in the establishment of schools *per se,* nor in the number of Negroes who came in contact with them, but rather in the fact that the Bureau with the backing of the Union Army was able to aid and protect the several missionary societies and church boards in laying the foundations of their educational programs which have played such an important part in the education of the Negro during the past seventy-five years.

The general scheme of reconstruction required that the governments of the former slave states be reorganized to include the Negro as a citizen. As a consequence legal provision was made to incorporate the Negro into the public school systems of the former slave states. It probably should not be surprising that these provisions were mainly "legal" and resulted in very little education of Negroes either in quantity or quality. However by 1879, some 2,093,684 white and 685,942 Negro pupils were enrolled in the public schools of the former slave states; comprising a little over half of the white school population and two-fifths of the Negro; and educated at a per capita cost of 45 cents. Even in 1879, not much education could be provided for 45 cents.

Probably the most significant educational efforts carried on in this period were those of the missionary societies and church boards. After the Freedmen's Bureau went out of existence in 1870, these organizations carried forward and expanded the work which the Bureau had started, augmented the meager provisions made for the common school education of Negroes and poor whites, and most significant of all, began the establishment of normal schools and colleges for the training of teachers.

The status of Negro education at the close of the 19th century might briefly be summarized as follows:

(1) The Negro had achieved the legal right to public education in all of the states and the District of Columbia; some 19 states and the District made separate public schools mandatory; 3 states made separate schools permissive; two states had partially mandatory and partially permissive separate schools; and

the remainder either prohibited separate schools or were silent on the question.

(2) Most of the Negro institutions of collegiate rank had been established although the large majority were colleges in name only.

(3) Illiteracy had been reduced by one-half—from an estimated 90% or more at the close of the War to 44.5% in 1900.

(4) About half of the Negro children of school age were attending some sort of common school three-fifths of the time; taught by approximately 27,000 teachers—mostly Negroes; at a cost of less than three dollars per capita.

(5) Not more than 1,000 were enrolled in some sort of institution of higher learning and probably 75 or 100 were being graduated from college.

Prior to 1900, it is not possible to obtain statistics which are sufficiently accurate to make worthwhile more than general comparisons. Beginning around 1900, however, it is possible to indicate relative progress of Negro education with a fair degree of accuracy and in some detail. The remainder of this sketch will attempt to depict this trend, with special reference to the Negro separate school.

In 1890 half of the Negro school population and two-thirds of the southern whites were enrolled in common schools; while in 1932 some 81% of the Negro and 83% of the southern white school population were so enrolled. If the present trend continues for the next ten years, there should be proportionally as many Negro children 5 to 17 years old enrolled in some sort of common school as white pupils in the same communities.

In 1932, 10 out of every 100 Negro pupils of high school age were enrolled in high school, as compared with 34 out of every 100 southern white pupils in the same school districts, and 45 out of every 100 pupils in the nation as a whole.

While the Negro elementary school teachers have increased 70% in proportion to school population since 1900, yet the teachers in white schools in the same communities have increased 83 per cent on a similar basis during the same period. There were proportionately fewer Negro elementary teachers than white teachers in 1930 than there were in 1900. However, in the case of high school teachers, if the increase made between 1915 and 1930 can be maintained until 1940, at least the number of Negro high school teachers will equal that of teachers in white high schools in the same school districts.

Negro elementary school teachers in 1932 possessed, on the average, 2.17 years of training above high school representing an increase of some 112% since 1912; Negro high school teachers have a medium training of a little over four years above high school. Despite this increase in

training, however, Negro common school teachers do not receive salaries commensurate with their training when it is lower than that of white teachers in the same communities, nor do they receive salaries equal to their white colleagues even when they have the same training and teach more pupils.

The general financial support of Negro common schools has followed the general trend noted in the case of teachers' salaries, or vice versa. Negroes receive proportionately less of the common school funds today than they received in 1900; and this despite the fact that the per capita expenditure on Negroes has increased over 500% during that time.

At the present time, the number of Negro higher institutions is variously reported to be between 100 and 120, enrolling approximately 37,500 students, with about 4,500 graduates. It is estimated that an additional 2,500 attend mixed institutions in the North, making a total of some 40,000 Negroes in higher institutions in the country. In 1900, it was estimated that there were not more than 1,000 Negroes attending higher institutions; in 1915, there were 2,143; in 1932, 25,000; and in 1937, 40,000.

This tremendous absolute increase in Negro college enrollment also represents considerable relative progress. Between 1915 and 1932 Negro college enrollment increased 4½ times as rapidly as either the college enrollments in the U. S. in general or in southern white higher institutions. If the Negro college enrollment can maintain the same rate of increase made between 1915 and 1932, it will equal relatively the college enrollments of the country in general and of the southern white colleges by 1952.

The Negro college has followed the pattern of development set by our American colleges in general, except that there has been a 25 to 30 year lag in its growth. In 1900, only 9% of the enrollment of 34 Negro "colleges" was actually doing "college" work; in 1931-32, 60% of the enrollment was in college; and at the present time it is estimated that 90% of the enrollment of all Negro colleges is in college.

One of the distinctly encouraging developments in the evolution of the Negro college has been the rapid growth of publicly supported Negro colleges. However, there is still a great disparity in the opportunities for higher education at public expense provided for white and Negro students in the southern states. There are probably only four or five that have sufficient financial resources to run first-class colleges. The income of all Negro colleges in 1932 represented $260 for each student enrolled in these institutions, yet this sum was only two-fifths as much per capita as was received by U. S. col-

leges as a whole for the same year.

Within the past two decades, several Negro colleges have extended the level of their offerings to include graduate work leading to the master's degree. It is difficult to say how much, if any, progress this trend represents. For the writer is not convinced that more than three or four of these institutions have the resources to maintain first-class undergraduate work, to say nothing of graduate work.

In 1900, approximately 100 Negroes graduated from college; one graduate to every 88,339 of the total Negro population. In 1937, there were some 4,500 Negro graduates, or one to every 2,642 of the total Negro population. Thus in proportion to the total Negro population, the Negro graduates of 1937 in comparison with 1900 represent an increase of over 3200%.

Starting almost from "scratch" in 1863, Negro education (as far as acquiring the "machinery" of education is concerned) has made 50 years of progress in 75 years if measured in terms of the educational progress of the country as a whole; and 60 years of progress, if measured by the growth of educational facilities for the southern white population in the same communities. Whether or how much, this increase in educational machinery and its product constitutes real educational progress, is of course a moot question. But granted that the increase in educational machinery does mean an increase in *real* education, it is still an open question as to just how much real educational progress has been made. When we consider the fact that less than two-thirds of the Negro college enrollment is found in colleges accredited even by regional agencies, and only two or three of these have the educational resources to carry on first-class college work; that less than one-fourth of all the Negro high school students are enrolled in accredited high schools; that, despite the increase in the formal training of Negro teachers on all levels, they are still the most socially obtuse and reactionary of any other Negro group; that since Negro education is the stepchild of charity and the distorted offspring of a social order that attempts to restrict Negroes to an inferior caste, its objectives are not always consonant with its real needs;—when one considers all of these things, attempts to evaluate the extent of educational progress become exceedingly precarious. However, the progress has been distinctly encouraging. It is the writer's hope that during the next 75 years we continue to improve our educational machinery; but even more important, that we give especial attention to the *quality* of the product turned out.

Christmas Gifts of World Christianity

Social Work In Japan

William Axling

Condensed from *The National Christian Council Bulletin*

IN order to lift the total life of the nation to a fairer social and economic level the Japanese government has established a Social Welfare Ministry as a new department in the cabinet and appointed a Welfare Minister.

In order to keep the Christian Church abreast of this movement and enable it to make its own unique contribution in the field of social betterment the Council's Commission on Social Welfare recently convened a three-day Conference for Christian Social Workers and centered its study and discussions around the theme, "The Problem of Social Betterment — Present and Future."

It is no exaggeration to say that Christians pioneered in the field of social welfare work in Japan. Most of the early welfare projects were launched by Christians and for a decade the outstanding leaders in this field were men and women who drew their inspiration from the life and the example of Christ.

However they have not kept this lead. Among religionists, the Buddhists have made large advances in welfare activity. In secular circles, the Central Government, the Prefectural and Municipal authorities and private organizations have given ever increasing attention to social problems and have launched innumerable welfare projects.

The result is that today there are some 2000 government and municipal welfare institutions and more than 4,000 run under private or religious auspices. The 4000 religious and private organizations alone expend annually 50,000,000 yen in welfare work.

Of the 4,000 welfare institutions conducted under private and religious auspices approximately 275 are run by Christians or by Christian organizations. This indicates the tremendous advance that has been made in the field of social welfare work outside of Christian circles during the last two scores of years.

Some of the things which received heavy emphasis in both the addresses and the discussions were:

1. Christianity must more and more aggressively gear into every phase of the nation's life and as a spiritual dynamic fulfill its social mission.

2. Redemptive love incarnated in Christian life and service alone can furnish the motive and dynamic necessary for genuine social betterment.

3. The Christian Church and Christian institutions in Japan while still remaining genuinely

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Christian need to shed their Western garments and coloring and become more truly part and parcel of the indigenous life of the nation.

4. The approach to China should be made through a passion and a purpose to render a truly Christian service to her people.

5. Rural reconstruction must wait for the coming of trained leaders. The most significant contribution the Christian Church can make toward the betterment of rural life is to train Christian leaders who, filled with the spirit of Christ, will go out into these areas and live the Gospel. Under God's guidance the long planned Christian Rural Life Institute has been launched at Dr. T. Kagawa's Musashino Rural Settlement for just such a time and task as this.

6. The complicated conditions of urban life increasingly call for cooperative relations between Christian Churches and with the constructive forces in the communities to which they strive to minister.

7. The success of the cooperatives movement also waits for men and women who will give them unselfish Christian leadership. Where the leadership has been self-centered they have failed and left scandals in their trail. Where the leadership has been motivated by the spirit of Christian service they have achieved signal success. Cooperatives as a system or a movement must be reenforced by the right kind of leadership. The cooperative without the right kind of a leader is a weak reed on which to lean for social and economic betterment.

8. The spirit of Christian service as exemplified in the life and death of Christ alone can suffice in the realm of social leadership.

Two Tasks Before the Church

"There are always two tasks before the Church: first, to purify its understanding and the expression of its own doctrine; and second, to teach that doctrine to others. As a matter of fact one of the most effective stimuli to do the first is the serious endeavor to do the second. We discover the deeper meaning of our own treasure of truth as we try to make it clear and convincing to others. The most potent means for the progress of the Church in the understanding and living of its own truth is the serious effort to teach it to the non-Christian world.

—from *A Working Faith for the World,* by Hugh Vernon White (Harper's)

Religion and the Crisis of Democracy

Howard W. Hintz

Condensed from a pamphlet published by The Friends General Conference, 1938

The material of the booklet from which this article is condensed appeared first as a series of articles in "The Friends Intelligencer." It carried the sub-title "A Quaker View." For use here the specific references to The Friends are omitted, since the basic point of view is equally that of liberal Christianity in general. It seemed too good to remain solely the possession of The Friends. The Author is Assistant Professor of English in Brooklyn College.

TODAY the struggle for democracy is perhaps more widespread, more acute, more bitter, with the opposing lines more tightly drawn, than in any previous era. We are now in the midst not only of the crucial stages of the struggle to attain economic democracy, but also of the fight to protect those gains in intellectual and political freedom which are already won. On the one hand Democracy is opposed by reactionary forces of a particularly selfish and virulent breed. On the other hand, it is being betrayed and misled in certain quarters by a leadership motivated equally by purposes of greed and selfish materialism and equally committed to autocratic and violent methods. In these two opposing extremes are completely represented the attitudes and forces which on a world-wide scale are threatening the destruction of the democratic ideal.

The democratic ideal is a natural and necessary corollary of true religious feeling. It will be immediately objected that not all, and perhaps not most of those who are committed to the democratic ideal, are so inclined because of any religious conviction. We have been frequently told that religion and politics don't mix. The idea that religion and social and political concepts can be put into separate, airtight compartments either in one's own mind or in practical everyday experience, is absurd and fallacious on the face of it. Politics and religion are mixing more furiously in every quarter of the world today than in any previous period of history, and history itself consistently records the incessant intermingling of these elements. But in the second place, and this is the more vital of the two, the very idea that religion should or can be separated from any phase of human experience whatsoever indicates a complete misconception of the real nature and function of religion.

It is undeniable, of course, that vast numbers of people who

Copies of the pamphlet can be secured from The Friends General Conference, 1515 Cherry St., Philadelphia, for 10 cents.

are passionately devoted to presumably democratic theories and social concepts are completely irreligious as far as any of its traditional forms are concerned. In many instances these groups set themselves up as the avowed enemies of religion on the grounds that religion is itself the worst enemy of democracy; but in many instances such people have no clear understanding either of religion or of democracy. Many of those who deny any religion a place in their social idealism, are in reality motivated by an attitude of mind and spirit which is essentially religious—even though they may be totally unaware of that fact. Their failure to recognize the religious element in their thinking may be attributed to two factors: their own shortsightedness, and the deficiencies of organized religion itself.

A democratic society without religion as its basis will constitute a false and ephemeral democracy. On the other hand, any seemingly religious attitude of mind which does not include within its scope the element of democratic idealism is falsely religious. In that basic respect are religion and democratic idealism inseparable.

Religion in its deepest and most universal sense is God-consciousness and God-motivation. It leads from God to one's fellow man through the medium of the individual spirit. It becomes then a purely logical proposition that a man is related to God to the extent that he is related to the life principle as represented both within himself and in other men. Jesus established the formula concisely in the one supreme commandment he gave his followers. "Love the Lord thy God with all thy heart and thy neighbor as thyself."

If you would measure the depth of a man's religious experience, the closeness of his relationship to God, test the sensitiveness of his social conscience, the breadth of his social sympathy, the intensity of his concern for the sufferings of his fellow men. The truly religious man, because he is religious, sees all men as symbols of the creative God principle and as sharers, universally and individually, of the light of the divine Spirit. For that reason, above all others, he is sensitive to the physical, moral and spiritual needs of all men. He is not content that men should merely exist in the physical sense, but that they should enjoy the fulness of life and partake fully of all of the opportunities of moral, spiritual and intellectual fulfillment which experience can offer. He is therefore, of necessity, passionately committed to the destruction of all of those elements of violence, persecution, injustice and oppression which deprive individual men of life lived to its fullest capacity. Because he regards life as a sacred principle he cannot rest so long as that principle is anywhere

thwarted or violated. By the extent that he himself is consecrated to the achievement of the full and abundant life for other men is he related to God, and to the degree that he prizes the value of his own life in all of its phases does he prize the value of other men's lives. On this basis, primarily, does the religious man hate war, poverty, inequality and cruelty of every kind, and find himself compelled to root them out as destroyers of the life principle.

As a man loves God, so does he love the life which proceeds from God; and as his love of God increases, so does he widen the areas of his neighborliness until the sufferings of all men become the sufferings of his own spirit. This is the message of Jesus, hauntingly pertinent to our times, which the religious approach alone can fulfill.

One of the most alarming symptoms of moral and spiritual degeneration in our times is the increasing lassitude with which torture, violence and cruelty is accepted on every hand by average, normal and respectable people. The organs of news dissemination have been so replete with accounts and photographs of horrors occurring throughout the world that the general public, which at first was duly horrified, has come gradually to regard these things as commonplace. But perhaps the most deplorable factor in this whole aspect of world affairs is not the violence itself, but the deadening of the sensibilities of those who sit by and watch these things happen.

One shudders not only at the complacency with which so many people condone or remain apathetic to the spread of violence, but at the readiness of growing numbers of people even to approve, however reservedly, of violent and coercive methods of dealing with social conflicts. It is by the insidious nurturing of such a state of mind that populations are made fertile for the seeds of facism, of all forms of dictatorship, and of the destruction of all human rights and liberties.

Let us approach the subject from another angle,—a less obvious but a more significant one. What sort of fare are people feeding on in their reading, their recreation, their amusements? More pulp paper is being used each month for magazines, dozens of them, devoted almost exclusively to stories of violence, rapine, murder, bloodshed, cruelty. The radio increases the number of its programs, many of them ostensibly for children, which relate serial stories month after month, the essence and basis of which is violence and an appeal to the lust for blood and cruelty. And the moving picture industry must provide for an insatiable public a regular and increasing quota of war pictures and gangster pictures of intense sordidness, horror and violence. The only noticeable change made

within the last few years is that the G-men win out instead of the gangsters. But the appeal and the ultimate effect are exactly the same. And then, as though the news accounts and the photographs did not carry sufficient violence to satisfy even the strongest appetites the comic strips bring a full measure of imaginary and playful violence which in its endlessness and intensity surpasses even that of the real world.

And if we turn to the more serious forms of creative literature and art we find much the same situation prevailing. One could cite dozens of books to illustrate the point, but a few of the better-known titles will suffice. Faulkner's *Sanctuary,* Caldwell's *Tobacco Road,* Hemingway's *Death in the Afternoon,* Steinbeck's *Of Mice and Men,* (to cite only the barest few which are typical of their authors and of the trend) are all books whose basic action and appeal is one of torture, cruelty and violence presented in their most sordid and sadistic forms. Then, too, there is the large modern crop of war novels, movies and plays, half of which are written and read not as polemics against war, but as purveyors of more horror and bloodshed.

There is to my mind a clear and direct relationship between the recession in democratic concepts and the recession in the charitable spirit; between the advance of political and social theories of violence and totalitarianism on the one hand, and of the increasing public appetite for cruelty and horror, on the other. Both attitudes, one on the larger social scale, the other on the personal and individual basis, spring from a cheapening of value of individual life,—from a denial of the principle of the sacredness of life. And the principle can rest solely upon a religious motivation of experience.

It is a fact highly pertinent to the major social and spiritual problems of our times that devotion to the democratic ideal, reverence for the life principle and the love of truth are integral elements of the same philosophy of life. Either they co-exist, or they do not exist at all.

It is not an accident or a coincidence but a natural consequence of the original evil, that violence, the denunciation of democratic concepts, and the willful perversion of truth, and the official attempt to expunge religion and religious institutions from society go together in authoritarian states. If spiritual idealism, charity, democracy, and the love of truth mutually supplement and support each other because of their common philosophical origin, then when they recede are they inevitably supplanted by their direct antitheses, materialism, violence, tyranny and the perversion of truth.

It is easy to see why the spirit of charity and the love of truth are bound so closely together.

Basically, it is narrow and materialistic self-interest which induces some men to fear, to avoid and to pervert truth. They fear the destructive effect of truth upon their own private interests. Under such an impetus it is an easy thing for individuals and groups to fall into the rationalizing process of defending their selfishly grounded beliefs on an altruistic basis of insisting that what is best for them is the best for every one else. This type of thinking represents the lowest form of hypocrisy and intellectual dishonesty.

The fact is that the love of truth and the fearless, passionate quest of it can emerge only from an unselfish, disinterested spirit. Truth seeking must necessarily spring from a mind which regards other things such as truth itself and the welfare of mankind as more important than personal gain. It was this mind which was in Christ Jesus. For nowhere in history has there appeared a more unflinching seeker and speaker of the truth than was Jesus.

These then, are the very elements of democracy, — charity and the love of truth. They are also the elements of religion, for they cannot be maintained except by the discovery of God; by the ever wider dissemination of the principle of God-motivation in place of material self-interest. In other words, it is only religion conceived in this broader and deeper sense which can free men from those perverted and ego-centric impulses at the basis of the manifold violations of the life principle which afflict modern society. Whenever God-motivation, reverence for life, and the disinterested love of truth prevail, there under whatever guise, is the force of religion. And if religious institutions are to answer to the needs of the modern world they will have to represent religion in broad enough terms to include within their scope, and to identify themselves with, every discernible form of spiritual motivation.

In the present world crisis it is becoming increasingly apparent that no other way but the way of love, unmitigated and unqualified, can effectively resolve human conflicts. This principle and this method must be extended as fully to the destroyers of human rights and liberties as to their defenders. Only breadth of vision, depth of understanding and the largeness of spirit, even as applied to those in whom the sense of justice and right seems least evident, can ultimately destroy the evils of society; not by destroying the perpetrators, but by bringing them through the rigid and courageous application of the law of love to the understanding of that law in their own consciousness. Hate will always beget more hate, force beget more force. Means can never be disassociated from ends. Means which violate the

love principle can never achieve an ideal end based upon that principle. This, in a word, is the message of Christianity.

Needless to say, this method of resolving human conflicts is a slow and difficult one. It requires more courage, self-sacrifice and spritual integrity than any that has ever been used or proposed. As in the past, so in the future, it will suffer many temporary setbacks and apparent defeats. Long before its ends are realized many of its weaker adherents will have fallen by the wayside. For a long time to come the greater number of people will not even recognize or accept its validity. But the New World as envisioned by Jesus as the Kingdom of God will inevitably come, and is even now being made through the irresistible influence of small groups of enlightened and dedicated individuals who are effecting a new and deeper kind of religious revival in our present world.

A Nazi Creed

From a *Berlin Correspondent*

A new version of the Apostles' Creed, which includes belief in Hitler as well as belief in a God which is not Jehovah, is included in the Catechism as taught by two pastors at Mecklenburg. The lines, which are anti-Confessional Church as well as anti-Jewish, include the following:—

We believe in the eternal God who reveals Himself in creation and in history. We do not believe in Jehovah, the national God of the Jews.

We believe in the Saviour Jesus Christ, the great warrior, who was crucified by the Jews. We do not believe in the Jewish Messiah, a butchered victim of Jehovah.

We believe in our German nation created by God. We do not believe in the Jews as the chosen people.

We believe in our Holy Motherland which is called Germany. We do not believe in the promised land of Palestine with its Jerusalem.

We believe in the unwritten divine rules and laws. We do not believe in documents, confessions, and holy letters.

We do not believe in the Pope at Rome nor in the Evangelical Pope. But we do believe in our Leader Adolf Hitler and in the victory of his battle desired by God and blessed by God, and in the future welfare of our Fatherland.

We do not believe in the power of the keys and the spiritual authority of priests. But we do believe in the liberating power of submission and sacrifice of the German people and in the power of true comradeship.

We do not believe in the churches, confessions and sects claiming the monopoly of all means of grace. But we do believe in religious liberation, the renewal and union of our belief in a positive Christian community of faith for all Germans.

—*The Guardian* (Madras).

A Bantu Church Opening

R. H. W. Shepherd

Condensed from *The South African Outlook*

A regular feature of the South African Outlook is a series of articles by the editor entitled Bantu Vignettes. This story of a church opening is one of them. They are delightful reading, full of human interest, and are a distinct contribution to the understanding of the Bantu people. A collection of these under the title Bantu Vignettes has been published in book form by the Lovedale Press, Lovedale, Cape Province, South Africa.

AROUND the building of churches amongst the Bantu have gathered customs that bewilder and delight those of different race. For one thing, some of the men most active in furthering a project of the kind may be blanketed "reds" who cling tenaciously to the ways of their forefathers and who would vehemently repudiate the suggestion that they are Christians. They will each part with some head of stock — a tremendous sacrifice in Bantu eyes — that a place of worship and education may grace their district though they may seldom or never enter it when it is built. Again, it is the custom to commence actual building when only a portion of the sum required has been secured and to depend on a "church opening" to see the total amount gathered in. The missionary responsible and the builder go on in faith, and seldom is their trust betrayed.

* * * *

It was a beautiful day in April —perhaps the finest month of the year in Tembuland—when the church opening in Menziwa's ward fell to be celebrated. From an early hour of the appointed Tuesday, streams of men and women, the former mostly on horseback and the latter on foot, some in civilized clothing and some in red garb, were seen wending their way from all quarters of the veldt and converging on one rendezvous, a rather staring new red-brick building, conspicuous on a ridge which was a hump in the valley. The hour of opening had been given far and wide as ten o'clock, but in a population amongst whom clocks are rare, a liberal interpretation must be put on any such announcement. When by the missionary's watch, eleven had been reached and he saw a large crowd gathered, he signalled to Kalana, the deacon, to ring the second bell. It may be remarked in passing that "bell" is a euphemism as the apparatus consisted merely of an iron band taken from a disused wagon wheel and now hung on a pole. This was struck by another metal rod. Its only defect is lack of

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appearance, and the missionary has been purposing to employ that lack, which is felt likewise by the Bantu, as an argument for an offering that will be sufficient to include a bell of the usual kind.

The crowd around the doors streams in, treading with pride, and in some cases with a feeling of discomfort, the boarded floor. Before the worshippers have been a few minutes seated on the new forms—a feature which is a subject of much inward comment—they have noted every nook and corner of their new house of God. Though crowds are still appearing from every field path, the building is already crammed and the service proceeds with a growing throng at the windows and the doors.

Service being over, all troop out into the sunshine. The meeting for offerings will be held outside so that none may be excluded. A table is set down close to the main door of the church and by it are placed one or two chairs, also a form for the elders and the other local dignitaries. At the outset, the presiding officer is the local Native Commissioner, one of a class to whom the Bantu, as well as the Church among the Bantu, owe more than can be said. He relates to the assembly, now forming a large circle, the story of how the missionary and the Chief Menziwa had worked together to bring this day to pass. He intimates that the total cost of the building is £600 of which £311 only have so far been received. He compliments the people on their enterprise, the builder on his diligence, wishes the congregation much happiness in its new home and ends by intimating that he gives a "goat" as the first offering. When the crowd learns that the goat takes the form of two pound notes, they burst into delighted cheers. The meeting is then thrown open to receive the people's gifts.

The first speaker is anything but encouraging. He is old Siwani, a wizened figure in a blanket, who announces that he does not view the scheme with favour.

"You, missionary, and you, Chief and elders," he declares, "have brought a debt of £600 upon us. I told you when you were consulting about this church that those boarded floors and fine seats would eat up all our money. We don't wear boots and we don't therefore need a wooden floor to stamp on, and our wives will sleep as soon as they sit on such seats. I objected and I still object. I give sixpence."

Siwani's bark, however, is worse than his bite. Having stated his objection, he is content, and before the day is done he has given an ox, three sheep and £7 8s. 6d. in cash.

The next to rise is Vizinto, a prosy speaker who generally speaks for long and says nothing. He is also a man of little

force and has not travelled beyond his own district.

"This is a large building," he says, "it has cost £600. Whoever heard of such a thing in all the world? I am sure when we pray in this building God will hear us, for He will think of the £600 and say, 'These are important people'." Incredulous countenances become more incredulous but are wreathed in smiles, while the young men who have been to the cities and know the buildings there, laugh outright. Vizinto has not belied his reputation and when he offers a meagre shilling, the cheer is very feeble.

At the first chance, a loud-voiced man from the back, Mabongo by name, declares that he believes some men are hanging back because they fear going home and telling their wives what they have given. He does not fear his wife and so he gives two and sixpence. This speech of Mabongo's is only the prelude. Throughout the forenoon, he rises every quarter of an hour to repeat his charge about the men who are holding back out of terror of their wives. Before the day is done, his total offering has reached a most respectable sum and he has been an effective whip, urging on a host.

The speaking becomes fast and furious, two or three men getting up at once. Those who have known other parts tell their tales of church openings they have seen.

The next speaker is Jali. He is known to be very poor but it is also known that he is leaving his children a priceless inheritance. He is an elder of the church, a man of the fewest words but of blameless, helpful life. Near his home on the hillside are some rocks which he has made his sanctuary. There daily he pours out his soul to God. After a sentence or two, one of which is "I see the spoor of Christ in Africa," he gives a bag of maize — in his circumstances a sacrificial deed.

But fun is never far away. Mamata, who will give handsomely before the day is done, declares that he is surprised to find that no chickens have been offered. He himself, he proceeds to explain, has no chickens. He wishes he could get them as some others do. If he could possess as many as certain of his neighbours, he would be rich. Everyone knows to what he is referring. Near him is standing Ncapayi who is a noted chicken thief. Now as Ncapayi has given nothing, he shifts uneasily but bides his time before offering a sheep, in the place of the chickens he had purposed.

Dube, a well-off, middle-aged man, below the average height, opens by declaring that the Native Commissioner had given a goat but the goat did not have four legs He, however, will give a goat that is real. Here he nods to someone standing behind and presently through the crowd a

boy appears leading a billy-goat of tremendous size. All, indeed, know this animal. It is the most ferocious creature of its kind for miles around. Some of his neighbours question in their hearts whether it is fair of Dube to get rid of the beast in this fashion. Undisturbed by the doubtful looks about him, he pursues his speech and ends by declaring that he asks Pamla, as a deacon, to accept the offering for the church. Pamla is a reckless creature. Though he scents trouble and suspects a deep purpose on Dube's part, he feels he has no choice. Gingerly he takes hold of the rein fastened to the animal's neck. The brute, startled by the transfer and the crowd circling all around, makes off at a run, and heads for a group of girls near a corner of the church. Wildly screaming, they spring out of its way. Pamla holds on while the goat careens down the slope into the "lands." When the commotion subsides, the chairman dryly remarks that he had heard before of a deacon going off with the collection but this is new to him: he has seen a collection make off with a deacon!

So far the women have been silent. None have felt that they could speak before Notemba who is accounted as the mother of them all. It is she to whom they run when trouble comes. It is she they have appointed again and again to lead them in the women's meeting, though she begs them to give some other a chance. In her diffidence she has not wished to seem to push forward, but, urged by others, she lifts her voice and all unconscious betrays the orator's power. From finely moulded lips, every word receives full value as she pictures those who will worship in the new house of prayer. There will come the mother anxious for an ailing child or sore at heart because of family shame; the father perplexed by a load of debt or stricken by some mortal illness; the daughter going to a seminary and wondering what the new scene will bring; the son coming for the last time before his first experience in the mines; the peasant farmer with his year's work ruined by a storm of hail; the new convert finding that a man's foes are they of his own household and crying for his divine aid to be faithful to the light; the child to whom everything beyond the kraal at home is strange; the minister with a message and straitened till it be delivered. As she brings them up, imagination, sympathy, felicity of expression throb in each word and cast a spell on the throng. But most telling of all is Notemba herself with her abounding charity and spiritual power. She is one of the rarest in any nation—a saint.

* * * *

When the day is done it is found that the gifts and promises more than clear the debt.

Status of Christian Higher Education In China

T. L. Tan, Ph.D.

Condensed from *The Educational Review*

THE Ministry of Education in China recently issued very comprehensive and accurate statistics of all the institutions of higher learning in China during the year 1934-1935, in which the Christian universities were included. From these, we can readily make a comparative study of the Christian universities, find out their status in Chinese higher education and comment on their merits and demerits.

Statistics are doubtless boring at times. Nevertheless, they do afford a basis for a comparative study, in this case, of the distinctively Christian and other institutions of higher education in China. This ought to be of interest to long-time supporters of Christian education on the foreign field. By no means every one will agree with all the conclusions of the author, a professor in Cheeloo University, as to future policy in the conduct of our colleges, but they will find in his figures suggestive material to be considered seriously in the determination of the future direction of Christian higher education in China.

The Christian institutions of higher education in China number twenty-two. According to the statistics of the Ministry of Education, during the year 1934-1935 there were one hundred and ten institutions of higher learning in China, among these forty-one were universities and thirty-eight were independent colleges. Comparing the number of Christian universities and this number, the percentage of Christian universities would be 12%; while if all the Christian institutions were included, the percentage would reach as high as twenty per cent. This means that among every ten institutions of higher learning in China, there was at least one Christian university or college—a significant figure indeed.

The total number of students enrolled in the institutions of higher learning in China was about 41,700, among this number 37,257 were in universities and colleges. The number of students attending the Christian universities was 4,664, equalling about 11.2% of the total number of students of higher education in the country or about 12.5% of the total number of students attending Chinese colleges and universities. Among every hundred students receiving higher education training, sixteen were attending Christian universities. The total number of graduates from Christian universities was estimated to be more than 10,000 and we can readily imagine the influence exerted by them throughout the country. They had everywhere carried with them the

Christian ideals and practice—certainly a tremendous contribution toward evangelism.

Financial statistics made by the Ministry of Education reveal the following points of comparison between Christian and non-Christian institutions of higher learning in China:

A. During the year 1934-1935 the total income of all the Christian universities equaled about 14% of the total income of all the institutions of higher learning in China.

B. Expenditures of Christian universities equaled about 14% of the total expenditure of all the institutions of higher learning.

C. Salaries of all institutions of higher learning equaled about 58.15% of their total expenditure; while salaries of Christian universities equaled about 55% of the total expenditure of the Christian universities. This indicated that the Christian universities were spending more on other things than on salaries. It probably would have a two-fold meaning; it had its good aspect, for the faculty members of the Christian universities were receiving lower salaries, yet they worked just as, or probably more, efficiently; on the other hand, because they were receiving lower salaries, the universities would probably find it difficult to invite and maintain first-class men as their faculty members.

D. All the institutions of higher learning spent about 13.19% of their total expenditure on the salaries of the administrative staff, while the Christian universities spent about 9%. This meant that the administrators of the Christian universities were more efficient, as the expenses were smaller, but the tasks were by no means less.

E. All the institutions of higher learning spent 18.15% of their total expenditure on new equipment; while the Christian universities spent as high as 21%. This meant that the Christian universities were putting more money in equipment and buildings, consequently the Christian universities would have increasingly better equipment, library, apparatus, and buildings.

F. The Christian universities were also spending less on office expenses, and money was saved for other constructive purposes; for office expense in all the institutions of higher learning equalled about 10.10%, and that of the Christian universities was only 6.3%.

Statistics on the organization of the Christian and non-Christian colleges reveal that the emphasis on science and on arts is about equal in the non-Christian colleges and universities, but that the emphasis of study in the Christian universities is still on the liberal arts. This is a tendency which must be remedied.

The Chinese as a nation are more inclined to emphasize quietness than action, formality than

reality, and spirituality than materialism. Nowadays, when they are competing with nations which are emphasizing actions, reality, and material things, they immediately find themselves in a very disadvantageous situation. They, therefore, must correct this one-sided emphasis, and the most effective correction can be made in their schools, especially in the colleges. Hence, the necessity of emphasizing the practical and scientific studies.

Statistics compiled regarding the equipment of the institutions of higher learning in China show the following facts:

A. The cost of the instructional and school equipment of the Christian universities equaled more than 18% of that of all the institutions of higher learning in China.

B. The Christian universities were better equipped than the other institutions, for the number of the Christian universities compared with the other institutions was about 12% but equipment in the Christian universities was as high as 18%.

C. During 1934-1935, all the institutions of higher learning in China had 4,870,000 volumes of books, giving an actual increase of 380,000 volumes over the previous year. The Christian universities had 1,175,523 volumes, equaling more than 24% of the total number of books kept by all the institutions. We can say that the Christian universities were having twice as many books. We can also say that one-fourth of the books of the Chinese colleges were in the libraries of the Christian universities — a very significant figure indeed.

D. Money spent by the Christian universities on new equipment was about 15% of the amount spent by all the institutions. This meant that the Christian universities were making ordinary but steady progress in adding new equipment every year.

E. Probably during the past, the Christian universities had bought more new equipment than the other institutions as they were better equipped, but they had made only steady progress in buying new equipment during recent years.

Statistics on the qualifications of staff members of the universities and on the subjects taught by the staff members reveal the following:

A. The percentage of the teaching staff graduated from universities abroad in all the institutions was only 50%, while that of the teaching staff in the Christian universities was as high as 62%. Also, the percentage of the administrative staff graduated from universities abroad in the Christian universities was twice as high as that of the administrative staff in all the institutions. This meant that both the teaching and the administrative staff in the Christian universities were better qualified.

B. In all the institutions of

higher learning in China the percentage of teachers teaching the practical science subjects was about the same as that of the teachers teaching the liberal arts subjects. But in the Christian universities, the percentage of practical science teachers was rather lower than that of the liberal arts teachers; this the Christian universities must seek to remedy.

C. In the Christian universities, the percentage of teachers teaching medicine was very high. This means that Christian medical education has rendered a distinct contribution toward modern medicine in China.

Statistics on the research work done by the faculty of the Chinese universities show that there were fewer faculty members carrying on research work and fewer persons investigating science problems in the Christian universities. These defects, the Christian universities must remedy. One way to correct the defects is to lessen the teaching load and administrative responsibility of the staff members in the Christian universities.

The percentage of students for the first four years in the Christian universities was about the same as that of all the institutions, but there were more fifth and sixth year students in the Christian universities. This was probably due to the fact that there are more professional schools in the Christian universities, e.g., the Law School of Soochow University, and the medical colleges of Cheeloo University and West China University.

During the pioneer period of higher education in China and the latter part of the Tsing Dynasty, the Christian universities played a leading role. One witness of this was that many of the important government posts were held by graduates of Christian universities. But later, government universities made progress ahead of the Christian universities, and the economic depression also seriously affected the Christian universities. However, during the last ten years, they made progress in strides and bounds, though the development was comparatively slower than that of the government universities. We can predict that after the war, the Christian universities will again have their flourishing period or will probably again take the leading role in Chinese higher education. They will have the same tendencies of more students, larger expenditures, more emphasis on the science studies, and greater amount of money spent for new equipment.

Christmas Gifts of World Christianity

Please see Page 104

The World-Enriching Book

George William Brown

Secretary of the American Bible Society

Condensed from *The Christian Advocate*

WHO knows a book equally meaningful to Americans, Japanese, Mexicans, Britishers,—and the rest of the peoples of the earth? The Bible is that kind of book.

Yet the Scriptures were written when the earth was dwarfish compared with the great burly world we now know. The whole Western Hemisphere was undreamed of, and men traveled over seas instead of oceans. Rome, then a world force, would today seem less like an empire than a province. And yet the Bible, born in that little microcosm, is quite unafraid of our vast world of nations, empires, and continents. It is a world Book.

Down in Brazil a few years ago a blind man set out to master English. Why? That he might read *all* the English Bible in Braille, for only the Gospel of St. John is available in Portuguese for finger-tip reading. The Bible is well established in Brazil.

Recently a pageant was given in one of the cities of China by a group of Chinese Christians. Among the characters were the Venerable Bede, John Wyclif, and William Tyndale, and the pageant's title was, "How We Got *Our* Bible." The Bible is at home in China.

Come with me to the palace of the President of Guatemala and learn of an interview between the President of that republic and one of his Indian subjects. At the end of the interview the President took from his desk a New Testament. Holding it toward the Indian, he said: "This is what you need. Your people will never progress until it becomes a part of your life." The Bible has its place in Central America.

Brazil, China, Central America,—the list could be extended almost indefinitely. It seems to be a world Book.

Its continuous translation into other tongues indicates that it is a world Book. In whole or in part, it has been translated into 954 languages and dialects. It takes an exhibit chart twenty-one feet long and five feet wide to contain in type none too large the names of these languages. A careful estimate shows that some part of it appears in a new language on an average of one every five weeks.

Its phenomenal distribution across the earth indicates that it is a world Book. In a single

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year between twenty-five and thirty million copies of Bibles, Testaments, Gospels, and Portions are distributed in all the continents and in many of the islands of the seas. What other book knows such achievement?

But why is it a world Book? Rather, why is it a world-enriching Book? First of all, because it sets forth a notably high standard of conduct. Tersely but tellingly it states: "He that ruleth his spirit is better than he that taketh a city. . . . Provide things honest in the sight of all men. . . . Do justly, love mercy, and walk humbly with thy God. . . . All things whatsoever ye would that men should do to you, do ye even so to them. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect."

A standard of conduct based on such principles far outspans the world in which the Bible writers lived. It knows no limitations of latitude or longitude. It is nothing short of universal, and because it is universal it helps to make the Bible containing it a world Book.

Then, too, the Bible is a Book enriching the world because it argues for a strange but ultimately satisfactory way of life. It tells of earthy Esau bargaining away a remote birthright for an immediate available "mess of pottage." It describes rapacious Ahab sighing for, and finally seizing, his neighbor Naboth's vineyard. By forthright statement and apt simile it emphasizes again and again that "man's life consisteth not in the abundance of the things which he possesseth." Of its chief Character it is said that while the foxes had holes and the birds of the air had nests, He had not "where to lay his head." He counseled against laying up "treasures upon earth," urging that the Kingdom of God was the thing to be sought first of all.

This is a strange way of life, but in the long run and at the end of the day it brings satisfaction.

Finally, the Bible is a world-enriching Book because it tells what God is like. And the description is everywhere appealing and acceptable. It tells of a God concerned over the destiny of every individual—the parables of the lost coin, the lost sheep, and the lost son assure us of this. The Bible tells us of a God whose genius is neither mystery, whimsy nor force—the life of Jesus make this clear. The Bible tells us that the very heart of God is love—a love baffling easy apprehension. Such a God is unaffected by the accidents and artificialities of geography. Those who pick up the Book anywhere and read in any tongue or dialect about the God and Father of our Lord Jesus Christ cannot help feeling that it was written for them alone.

It is a world Book. Aye, more: it is a world-enriching Book.

Unrepentant Liberalism

Shailer Mathews

Condensed from *The American Scholar*

Amid all the criticism of liberalism in recent years, the author, Dean Emeritus of the Divinity School at the University of Chicago, has remained steadfastly an unrepentant and militant liberal. An earlier article in The American Scholar by Walter Horton on The New Orthodoxy seems to have drawn forth this statement by Dr. Mathews He was one of the pioneers in the preaching of the "social gospel."

THOSE of us who are unrepentant liberals are sometimes bewildered at the criticism of those who we thought were our fellows. And we are quite as much confused about their claim to have a new orthodoxy. It is difficult to believe that they are using the term precisely, for, as any student of history would know, it has a perfectly definite content. Orthodoxy includes a belief in a literally infallible Bible, Adam's fall, original sin, total depravity and corruption of human nature, the incarnation of the second person of the Trinity through the virgin birth of Jesus, the torture of hell inescapable except to those who have been elected by God to enjoy the unmerited bliss of heaven, substitutionary atonement, physical resurrection, a return of Jesus from heaven to judge the quick and the dead, the Nicene Creed.

Orthodoxy is not synonymous with truth. It is an authoritarian term, the belief of some dominant party able to enforce its decisions upon dissenting members of its group. A heresy is the belief of a defeated party. Religious liberty and orthodoxy were incompatible until non-conformist minorities became too strong to be suppressed and, what is even more significant, the spirit of liberalism affected representatives of inherited orthodoxy.

The formulas of orthodoxy express Christian values in a scenario in which the relations of man and God are expressed in the pattern of an unconstitutional state. In all of its doctrines orthodoxy is a transcendentalized politics in which a subject humanity has no rights, is born condemned to eternal punishment because of the disobedience of its first parent to divine law, and its one supreme prayer to its divine sovereign is for mercy. Men have no power to do right except in the case of those who have been chosen by God to enjoy the pardon of their sins and have been given by him the ability to choose the right.

The rise of constitutional monarchy and democracy made such a political pattern inappropriate for religious thinking. One

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had either to accept it on the basis of some authority (that is, become orthodox) or re-think Christianity in patterns derived from creative social trends. The great mass of Christian people preferred to hold to doctrines which they had agreed to accept as supernaturally delivered, but a considerable minority endeavored to find harmony between a Christian faith and their social experience. And thus liberalism in the modern sense of the word was born. It was the expression in theology of the new democratic movement. God, like the constitutional monarch, was judged to have duties as well as rights; and humanity, like the new nations, was judged to have rights as well as duties. The theological discussions of the early part of the 19th century were something more than theological quarrels. They represented a struggle of two social minds, one authoritarian, holding its religious interests independent of social change, and the other endeavoring to express the values of the Christian religion in patterns drawn from its own ideas of freedom and self-direction in political relations.

Today's difference between theologians professing a new orthodoxy and liberals denying religious authoritarianism is a phase of the struggle between collectivism and democracy. The former group professedly move to the left socially and toward orthodoxy theologically. Such a tendency has been graphically expressed as "Forward to Moscow and back to sin."

One would think that liberalism in social theory would involve liberalism in theological thinking. But such first impressions are misleading. Now as in the past social attitudes, political and cultural experience, shape theological formulas. Whereas democracy holds to the worth of individuals and their capacity to organize social and political institutions, the collectivist movement assumes the incapacity of individuals so to act and makes a group, whether an economic class or a nation, an extreme end. In its theological aspect there is a contrast between a belief on the one hand in the ability of the individual to make love a way of cooperating with a still creative and approachable God, and a pessimism on the other hand which denies to humanity the ability to discover God in history.

It is easy to see, therefore, why a theology presupposing collectivism and rejecting democratic individualism should claim to be moving toward orthodoxy. For orthodoxy has the same pessimistic presupposition as to humanity and, in its Protestant form, the same belittling of "works," the same emphasis upon revelation, the same elevation of eschatological salvation and the same emphasis upon repentance as superior to cooperation with

a God discoverable in the universe and human history.

It is, of course, true that this pessimism, whether in its Calvinistic or its modern Continental form, has not prevented its believers from engaging in social reform. Social pressure and economic sympathy lead men to actions which are logically inconsistent with a general attitude. But such inconsistency does not obscure the fact that this neo-orthodoxy is based upon Continental and particularly on current German despair of democracy with its belief in the worth of the individual. It apparently satisfies the distraught theologians of Europe. It will satisfy American theologians swayed by the same presupposition.

Liberals that have sprung from the social and intellectual movements of the last century are something more and something less than heretics. They might be more strictly described as modernists—that is, those who wish to express the values of Christian faith and moral endeavor in terms of contemporary culture. With the extension of scientific methods to the study of religion and the new appreciation of intellectual freedom and the worth of the individual, those who had broken from authoritarianism in religion gradually fell into two classes. One group had little interest in churches and more interest in the philosophy and history of religion. In a loose way they are represented by the World Congress of Liberals, to which belong some who are also associated with some ecclesiastical organization.

Any criticism of liberalism ought to distinguish between this class of liberals, who are more concerned with religion in general than with Christianity in particular and those who have maintained their relationship with the Christian churches. While they both spring from the same cultural process, and while the fate of both alike is inextricably joined with that of democracy, their participation in the organized religious life of their communities differs.

The charge that liberals have been indifferent to sin grows out of a dialectical rather than a factual reading of the literature of liberalism. I do not see how anyone can read the literature which those of us who pioneered the social gospel produced, and claim that we are indifferent to sin. We have minimized repentance but we have been more interested —to use the Biblical expression— in "fruits meet for repentance." Habitual confession may become an introspective luxury. It may be that liberals have been too optimistic about human nature. It may be that they have too strongly emphasized freedom and duties rather than human frailties. But we will not confess that we have lost faith in a God discoverable in the universe and human history, or that we adopt the corollary of pessimism—that

mass coercion is superior to love implemented by intelligence. We do not propose to make worship and communion a device for escaping social responsibility or an anodyne for our failure to cooperate with those cosmic activities with which we are organically connected. If we need theological formulas we will make them from human experience rather than from dialectical revelation.

It would be hard to show, I think, that liberal thinkers ever identified God with a contemporary social movement. It is also a misrepresentation to regard theological liberals as believing in evolution as an impersonal force which can be trusted to bring about a better world automatically. We certainly are not so simple-minded as that. The concept of process is not identical with that of progress, and for those who have any religious understanding of man's relation to the universe the possibility of conflict is quite as clear as any dialectic theologian could claim. But it is possible so to direct a social process as to further the worth of individuals, establish cooperative institutions and release social energies which work toward human well-being. Direction of a process is not a compromise with the world. It seeks to change the world. As liberals we believe in evolution because we know that those activities we call evolution are in the universe and, however conditioned by the new powers of self-direction within humanity, are still operating within it. We do not regard these activities as impersonal, however, but as responsive to personal adjustment and cooperation.

The critics of theological liberals have certainly not neglected the liberals' treatment of Jesus. Thorough-going historical method made the Jesus of the Gospels quite other than the Christ of orthodoxy, but the negative results of such study were less significant than the new interest in Jesus' teaching. As the doctrinal interest in Jesus as the incarnation of the second person of the Trinity was subordinated to his teaching and experience of the divine, he himself as a historical person dramatized in an exemplary way this profoundly religious basis for morals. To those who took him seriously, love seemed a practicable basis on which to build a human society because God is love.

By understanding his relationship to the thought and customs of his age we have felt a new imperative in his spirit. However naive may have been some of the efforts made to express this spirit in modern society, the total effect of the historical interpretation has been to introduce Jesus as a disturbing element in an acquisitive and pleasure-seeking world. In saying to him, "Lord, Lord," we have endeavored as intelligently as possible to see what his teaching means when applied to conditions with

which he was quite unacquainted. The vanishing point of faith in him is, therefore, not Christological definition but individual and social morality upon a religious basis. It faces human wrongdoing with courage and conviction, born of the faith evoked by his experience and teaching, that if men are prepared to sacrifice the lesser for the greater good they can, by conformity with the divine will of love, carry forward personal well-being.

The liberals within the evangelical groups, as I know them, are less interested in rejecting the Confessional orthodoxy upon which their respective denominations have been founded than in setting forth the lasting values of the Christian movement in patterns drawn from our modern world. Just as the Messianic movement of Palestine became the Christian religion of Western Europe, reflecting in its formulas the dominant social mind of successive periods in Occidental history, so the modernist type of liberalism is endeavoring to adjust to the modern situation the values which the Christian movement has preserved. In so doing it is only common sense to recognize the new tensions resulting from social change and to meet them by re-expressing permanent Christian values in terms and patterns derived from our modern world. Such a theological attitude sees that the orthodox formulas functioned well but it believes that a different theology will function better now among those responsive to the freedom and cooperation of democracy. Nationalism is already shaping up its rival to such a Christianity.

How influential this new attitude is must be apparent to anyone working within religious groups rather than playing the part of a critical observer. It requires no argument to show that the Christian movement is not as effective as absolute idealism would demand. All Christian reforms would be easy if it were not for Christians. A properly directed process which intelligently embodies Christian attitudes in the various departments of life may be trusted to work out its own ideals. We may not know where we are going but we know the direction of the way we follow—on to a social organization that shall guarantee more value to individual life. And the basis for making the necessary readjustments and sacrifices which such process involves will be the Christian's conviction that love is a practicable basis upon which to build a social order, because God is love.

The real distinction between a pervasive liberalism and a belligerent orthodoxy is to be measured not so much by doctrinal fulminations as by the interests of the two parties. Speaking generally, this difference may be described as that between those who make salvation depend upon acceptance of truth and those who would implement the Chris-

tian attitudes with scientific knowledge.

This abandonment of the theological arena may very easily be mistaken for retreat but it is not. There have been, one must regretfully say, those who have abandoned their early liberalism in the interest of ecclesiastical security but they do not represent any general movement. The general movement is to be seen, rather, in the breaking down of denominational barriers, the new sense of Christian unity, the change of emphasis from doctrinal precision to ethical seriousness, from hostility toward scientific thought. Liberalism has become a ferment in the churches. As in all processes of development the result is differentiation rather than schism. In liberalism lies the hope that a larger proportion of the churches of tomorrow may appeal to those members of the community who are committed to scientific findings and the direction of social change.

The adoption of Continental pessimism with its belittling of humanity, the philosophical confusion which arises from the depreciation of a rational approach to cosmic activity, the substitution of dialectic for genuine historical method, do not obscure the fact that for practical purposes the representatives of the new orthodoxy are liberals as truly as those whom they criticize. The difference between their new orthodoxy and evangelical liberalism, in so far as it is more than verbal, is the difference between two movements which reflect different social trends and adopt different methods to reach the same moral and religious ends.

A creative and rationally defensible Christianity is superior to party alignments and theological groupings. It would seem, therefore, that the path of wisdom lies in the recognition of a common endeavor to make Christianity a ferment in our modern world. The particular form it will take will be set today as in the past by creative social trends. In the light of the experience of the past it is certain that where these social trends vary the form taken by Christianity will vary. But such a variation ought to be regarded as an aspect of social process rather than as final. Those who, having broken with formal orthodoxy, are affected by these variations should not magnify their differences. Religious freedom, justice in the enjoyment of privilege, morality based upon the will of a God who is more than man's ideas of him, a loyalty to the spirit of Jesus which will be ready to oppose as well as to direct social trends and institutions, are their common possessions. What a tragedy should they repeat the 4th century mistakes and, while civilization is threatened by disruption, should quarrel over ways of proving what they all believe!

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Book Reviews

THE INVASION OF CHINA BY THE WESTERN WORLD, *by E. R. Hughes,* The Macmillan Company, New York, 1938.

"A vivid account of the penetration of China by Western culture and ideas." So states the publisher's announcement on the jacket. "The first chapter gives an outline of political events into which may be fitted the subsequent chapters on missionary influence, the influence of Western political thought, the destruction of the old education, Western science and medicine, the new literature, and, finally, a survey of China today." In addition there are two significant appendices and a rather ample bibliography which includes a considerable number of titles in Chinese.

The first matter to be noted in the book is that it is a *history* and that it deals with culture in certain limited phases that are usually little stressed in popular books of history. Being a book of history, however, its author tries conscientiously to include *all* the more important events and persons in the periods and divisions of culture he treats. This makes it somewhat more difficult reading than more popular works which are, perhaps, more interesting to the reader without background in the subject. It is therefore less successful in interpreting the Western cultural invasion than it is as a judicious and well-chosen summary of the facts of that invasion.

A second matter to note is that trade and war and diplomacy are omitted. It is well that diplomacy and war be left out, for we already have an oversupply of books dealing with this history from the standpoint of politics; but the omission of a discussion of economic penetration seems to the writer a capital error in a work which essays an analysis of the more subtle yet more momentous interplay of forces which takes place in the interaction of cultures. Economic forces have not only given rise to wars, treaties, and other political events, but they have had quite as great influence over literature, religion, and ideals. The book would have been far more enlightening if the economic factors in the penetration of the West had been pointed out in some detail.

A third matter to note is that the missionary movement is given its proper place in the treatment of the invasion of China by the Western world. "Among Western cultural influences in China the missionary influence claims right of way for consideration. In point of time it was the earliest, whilst in scope of operations it has been the largest." The treatment of the effects of missions is remarkable for its justice and comprehensiveness, but just because it is carefully just and inclusively comprehensive, it contributes nothing novel in this respect. Indeed the author apologizes for his scant treatment and refers the reader to Latourette's *History of Christian Missions in China* where "he will find all details systematically presented by a master hand." However, the closest students of missions in China will find Mr. Hughes' summary remarkable for its incisiveness and proportion.

One suspects that the author has read widely and enjoyed deeply the ancient and modern literature of China, especially the modern. The chapter on "The New Literature" stands out in the reviewer's judgment as distinctly superior to all others except the final brief but extraordinarily lucid and penetrating chapter on "China Today"—which, incidentally, includes an assessment of recent economic factors. In catching the qualities of the modern literature of dissent, reform, and revolution, Mr. Hughes has been conspicuously successful in a delicate and difficult task, that of seizing and transmitting the spirit of literature in another language; and in personal

characterization of the leaders he reflects the kind of acquaintance that is gained only "over the teacups."

Throughout the book the author makes clear the unceasing and increasing influence of Western culture together with the persistent resurgence of the old culture of China. His analysis is realistic, free from rationalizations and current catchwords, and in excellent perspective. The whole book is honest, competent, workmanlike. It is not scintillating, but it is one of the most judicious and trustworthy works that has appeared on the history of the Far East.

Guy W. Sarvis.

A History of The Expansion of Christianity, Vol. II. The Thousand Years of Uncertainty, *by Kenneth Scott Latourette.* Harper and Bros. N. Y., 1938, pp. 492, $3.50.

This is the second volume of the series of six projected by Dr. Latourette in the history of missions. It extends from A.D. 500 to 1500. It is characterized by the same scholarly excellence, careful research, and accurate statement which were present in Volume I. Here the author has had a more difficult task. The period is twice as long, the geographical area is much larger, and everything is happening! The Western Empire is disintegrating and the Church finds its support crumbling. New and vigorous states are rising out of the barbarian invasions. Christianity suffers the thrust made by Islam. There is the two-century agony of the Crusades. There are heresies and reforms which lead toward the Protestant Movement. There is the confusion incident to the shifting of economic as well as political systems, and the frustration of many hopes which characterize the Church at the beginning of the period. Great populations were added and others separated from the Church, so that in 1500 there were probably not many more Christians than in 500. It must have been difficult to find a title for this volume. Possibly "The Thousand Years of Uncertainty" is the best that could have been done. Someone has facetiously remarked that for theological students, at least, such a title is always eligible!

The treatment of the period follows what might be called a geographical line. Beginning with western Europe, it moves by political divisions to the East, not stopping until it reaches the Far East. There is an interesting treatment of the rise and spread of Islam and a study of its influence as it spreads in the Christian world. Chapters Eight and Nine are extremely useful as they discuss the effect of Christianity upon its environment, and of the environment upon Chrisitanity. Bibliographies and documentation leave nothing to be desired. Maps and a Table of Comparative Chronology add to the high values of the book. As helpers in various ways, acknowledgment is made of services by such recognized specialists as Professor Addison, in Mediaeval Missions, Benson in Scandanavian history and Spinka for the Slavic fields. These add authority to the high reputation of Dr. Latourette.

The scholar will make no complaint, but for the average reader there will be a vast number of trees in this forest. There are paragraphs which seem to be but catalogues of facts. In places the principle of all-inclusion rather than significant selection of materials seems to rule. One could wish for more of that interpretation which belongs to history, as well as the careful objectivity which is present. It is more easy to suggest these than to say exactly where they could be supplied. Again Dr. Latourette has laid all students of history under a debt, and his third volume will be eagerly anticipated.

W. D. Schermerhorn.

The Church Through The Centuries, *by Cyril Charles Richardson.* New York, Charles Scribner's Sons, 1938, 255 pages, $2.50.

The author states in his preface that this book has grown out of the desire on his part to give some perspective to those who are concerned as to the meaning of the Church for today. It

must be admitted that the great majority of Christian leaders in America have had little interest in formulating a doctrine of the Church, and as a result there are many hazy conceptions as to what the Church is and what are its functions in this present-day world. The tremendous trend now going on in western Europe particularly to elevate such movements as Communism, Fascism and National Socialism to the sphere of the divine makes it all the more imperative that Christian people everywhere come to a conception of the Church that will afford it a sphere of life and action above and beyond these numerous *isms* so blatantly confident of themselves.

Professor Richardson's method is that of the historian—to pass in review the various conceptions of the Church which have been held at different times through the Christian centuries. The whole emphasis among the early Christians he finds, was upon the "divine source and corporate nature of the Christian faith." The early Christians knew nothing of individualistic Christianity, nor could they conceive of their belief apart from the Church. To them the chief function of the Church was that of witnessing to the gospel of Christ and the renewing of the divine life by worship and service in the Christian brotherhood. The early Church, in order to guard against individualistic innovations claimed to be the depository of the revelation of God, and firmly believed that the Spirit of God guided its efforts. During the Middle Ages, after the Church had become the most powerful institution in the whole world, it claimed to be the Kingdom of God on earth, absolute and beyond criticism. In contrast to the conception of the Church held by the early Christians, as being in the world but not of it, the Mediaeval Church attempted to take over the control of the world, its temporal as well as its spiritual concerns, and shape it to its ends. Out of the Reformation came four dominant conceptions of the Church: the Lutheran, the Calvinistic, the Anglican and the Anabaptist, while from the liberalizing influences arising out of the enlightenment, with its emphasis upon toleration, and the unique development of Methodism under Wesley's direction, there arose still other conceptions of the Church.

In American Protestantism where there has been for a hundred and fifty years almost complete religious liberty, and a large emphasis upon autonomous churches and denominations, and where the Church has been looked upon more and more as an agency for promoting moral life and advancing the social interests of the underprivileged, there has developed a general belief that no one body possesses a monopoly on religious truth. As a result of these several influences distinctions between churches have been watered down and to a large degree real differences have ceased to exist. In view of this fact it would seem that the time is here when it would be possible and even imperative, for the great body of Christians to come to some uniform concept of the Christian Church, which would raise it to a place of supreme importance in the hearts and minds of Christian men and women. This, the author thinks might be done by incorporating the values of each of the historic conceptions as they have arisen in Christian history.

While written by a competent scholar this book is not primarily intended for scholars, but for the average Christian leader of all faiths.

William W. Sweet.

THE EARLY DAYS OF CHRISTIAN SOCIALISM IN AMERICA, *by James Dombrowski.* Columbia University Press, 208 pages.

The title of this excellent book is somewhat anomolous; it is less a history of the rise of Christian socialism in America than one of the development of a social interpretation and teaching in the field of Christian ethics. For instance, Richard T. Ely and Henry George receive major treatment while Walter Rauschenbusch is only quoted; both Ely and George were opposed to socialism while Raus-

chenbusch was the major prophet of Christian Socialism and the greatest single influence on the minds of Christian leaders in giving a social interpretation to both church history and the gospels during the period covered.

This protest against the title is no criticism of the contents of the book; it may be the author sought to give a background in the story of the stirrings of social conscience in order to limn out the more clearly the prophetic thunderings of Dr. George D. Heron whose teachings are made climacteric to his treatise. Heron was the fiery prophet of Christian socialism while Rauschenbusch was its scholarly apostle; few read Heron today while Rauschenbusch's works are still classic.

The author's analysis starts with his treatment of the Reformation as an appeal to the individual conscience as against papal authority, resulting in an anarchic Protestant individualism. Catholicism identified itself with the Kingdom of God, Lutheranism postponed it until the next world, Wesleyanism brought it back into this world but limited it to good-will, charity and personal righteousness. He made no protest against the competitive laissez faire social order, while labor cried out for social justice. The early American teachers of social ethics, such as Ely, Peabody, Mathews, Gladden, Graham Taylor and Jane Addams never progressed much beyond Wesly in their attitude toward the capitalist, laissez faire economic order; they went far beyond him in analyzing social conditions and in plotting out spheres of action for Christians but they still accepted the old order and made their protest only against its evils. Even Bliss, scholarly author of The Encyclopedia of Social Reform, himself an avowed Christian socialist, was still a Fabian and met the others on a common ground of reformative rather than revolutionary action, such as Marxism demanded.

Many others are quoted besides those here mentioned, notably Henry D. Lloyd; many worthy names had of necessity to be left unmentioned. Rheinhold Niebuhr, Sherwood Eddy and the best known names among the Christian socialists of today are, of course, this side the era covered in the study. Distinction is given such thinkers as Lester F. Ward and John R. Commons though by reference rather than by any such emphasis as placed upon Henry George, Henry D. Lloyd and Richard T. Ely. A chapter is devoted to Christian Commonwealth colony as an example of the rise and fall of utopian groups. The author, in his first book, reveals a keen mind for analysis and interpretation in the vein of comment running through his descriptive lines; he shows his faith by his works as a resident of the Highlander Folk School at Monteagle, Tennessee, where with comrades in unselfish service he is helping to train young leaders for the difficult task of organizing labor in the south.

Alva W. Taylor.

THE QUEST FOR RELIGIOUS REALISM; SOME PARADOXES OF RELIGION, *by Paul Arthur Schilpp.* Harpers, 1938, 191 pages, $2.00.

"Realism" is a popular catch word in theological writing these days and is generally used by theologians to mean taking account of dark facts such as "muckrakers" seek. The word expresses reaction against too sweet an idealism which is said to have characterized the nineteenth century. Paradox is also a convenient word and is a better one to describe this transition period. Professor Schilpp teaches philosophy at Northwestern, and as a professor has the habit of seeing both sides. Therefore he presented to the students of DePauw, in these Mendenhall Lectures, an interesting discussion of six current problems which trouble all thoughtful religious people. These paradoxes, neatly boxed in on the front page of the jacket, challenge attention. Can We Be Open-Minded and Deeply Committed? Can We "Gain the World" without Losing our Soul? Can We Be Patriotic and Christian? Can We "Save" Ourselves and Others? Can We Be Religious and Intelligent? Can God Be "Wholly Other" and Our God?

The answers are given with insight, earnestness, and religious feeling. The book itself is a good answer to the first question, and that is one of the more testing questions. In the past religion has emphasized the acceptance of revelation and authority and thereby gained commitment. But the inquiring, scientific spirit has so far invaded the common mind, and become so much the temper of college students that a more factual and naturalistic basis of commitment is sought. This is so radical a shift in intellectual attitude that many persons cannot take it and maintain devotion to present religious institutions and programs. Professor Schilpp eases their difficulty by insisting that they need not adhere to "a set of doctrines, beliefs, ceremonials or even institutions" but rather to a Great Cause and a Way of Life. The Cause is Humanity and the Way is that of Jesus given in the Sermon on the Mount. However, it is necessary to be on guard against the danger of abstractions whereby devotion to mankind may be neglect of individual beggars.

The author holds that there is a real difference between science and religion, but this distinction is not the clearest in the book. He regards science as "concerned with more or less definitely verifiable data and relationships among data", while "religion is largely a matter of faith" (p. 153). To be sure he immediately qualifies this by saying that love and banking, air travel and eating breakfast are largely matters of faith. He thus makes faith more reasonable, in a practical sense, than traditional religion has admitted. When he asserts that religious faith is "based on the very reasonableness of our own creative constructions and idealizations", he is pointing the way to the only true solution of this paradox. It is a direction which many well known religious leaders today have started to follow but have not followed through. Their "nerve" has failed and they have often turned to dialectic and to mysticism.

It is perhaps too early in the day to give sharper answers to the questions raised in this book, but the author will carry many readers toward a fuller realization of the tremendous issues involved in the new outlook which rapidly developing science, scientific philosophy, and free religious reinterpretation afford. It is refreshing that he has courage to face the most difficult problem of all, the problem of God, and to reject those vain and confusing ideas of God which are "wholly other". He says at the last: "*Our* God is man's spiritual comrade, fatherly friend, ethical co-worker."

Edward Scribner Ames.

NEW FRONTIERS OF RELIGION, a Challenge to the Church in the Changing Community, *by Arthur L. Swift, Jr.* Macmillan, New York, 1938, 213 pages, $2.00.

There are in this book two threads which unite rather successfully many diverse data. One is the general theme —organized religion, and the other is the method—sociological. Since these data have been treated in more detail and by the same method elsewhere there is nothing very new or challenging in the volume except in minor, illustrative details. Nevertheless the approach is one with which many religionists are unfamiliar and which they may well employ to advantage both in analyzing past and present characteristics and trends, and also in essaying to control the direction of social and religious change.

In Part I Professor Swift discusses the "Basic Patterns of Religious Behavior" such as "mana," fear and worship of ghosts, and magic. Part II, which is titled "The Church as the Product of Social Change," covers the history of the church from Judaism and early Christianity to modern industrial America, and presents chapters on the "status of the rural church" and "the church and the city". "The Church as the Cause of Social Change" describes the influence of the church on the world and on the state in twenty-nine pages! The author's contention, that the church plays the dual role of conserver and reformer and

that it must not neglect either function, is scarcely original. Part IV on "New Frontiers of Religion" is concerned with such diverse topics as "Worship and the Reality of God," "Religion and Leisure," and "The Churches and Psychiatry." Inevitably the treatment of these various topics is sketchy and at times superficial; the "method" employed is certainly not always sociological.

But in spite of weaknesses in the book the thoughtful reader can glimpse here the intimate inter-relations between organized religion and the rest of the culture; he can witness the interplay of social forces and the effects of social change.

Murray H. Leiffer.

CHRIST AND THE HINDU HEART, *by J. E. Graefe, Th. D.* Fleming H. Revell, New York, $1.50.

This is a unique little book and it has several distinctive virtues. To begin with, it is an exposition of Christianity originally written in an Indian language for Hindus and Indian Christians. It has been translated by the author into English, and prefaced with a brief introduction which constitutes in itself an exceedingly valuable essay upon the religion of India.

First, about the introduction. Dr. Graefe discusses the *Bhagavad-Gita,* which is the most widely read and influential scripture in India. From it he has taken texts which express the ideas which are all-pervading in Hindu religion. I am not competent to say whether his interpretation of the *Gita* is sound, but it seems so to me, and certainly the manner in which he handles it is reassuring. At any rate, upon the basis of the *Gita* he sets forth some of the central ideas of Hindu thought which prepare the English reader for the treatment that follows in the translation of the original Indian edition.

The book, as written for Indians, consists of twelve chapters. Each chapter takes a definite idea or teaching in Christianity or some question connected with the Christian religion and discusses it with a candor and simplicity and depth of insight which must make the book very effective for its original purpose. I do not know of a better simple and comprehensive exposition of what Christianity means in faith and life than that which is found in this little book. The background in Hindu thought against which the book is written is pantheism and the working of Karma. Dr. Graefe sets forth with lucidity and persuasiveness the Christian doctrine of a personal God and the idea of the reality and importance of the human individual person. Both the religion and the ethics of Christianity stand out with great clarity.

This will be a most valuable book for all who expect to teach mission classes during this coming year upon the India theme. Anyone who reads it carefully will learn something about Hinduism, and, I am inclined to believe, most people will learn a good deal about Christianity. I consider this the finest type of literature in the field of comparative religions. It is non-technical, written not for the scholar but for the layman; but it is profound in its insights nevertheless.

Dr. Graefe takes the First Epistle of John as the basis for his exposition of Christianity. He believes that the epistle was written for a type of mind in the first century quite akin to that in pantheistic India today. He makes his own translation of the text and the translation itself is a commentary both upon Christianity and upon the Epistle.

The book is valuable also as showing the radically different meanings which Hinduism and Christianity give to such common religious terms as "spirit," "love," "faith," etc. It puts into our hands a first class illustration of the best type of missionary teaching.

Hugh Vernon White.

From *The Missionary Herald,* Boston (July, 1938).

SKEPTIC'S QUEST, *by Hornell Hart.* The Macmillan Company, 1938, 169 pages, $2.00.

In this his latest book Professor

Hart makes the sincere and certainly worth while attempt to come to terms with all the numerous and endless serious questions which our average thoughtful young collegian directs to life and to the universe at large. Mr. Hart deftly employs the Socratic method of dialogue and group discourse, at the center of which stands, on the one hand, the Student who is the questing skeptic, and, on the other, the Thinker who represents, of course, the author's point of view. In the course of the discussion most of the points of view of life and its many-sided interests manage to come to light through specific representatives. Science is heard through the voice of mathematician, astronomer, physicist, biologist and psychologist. Social science speaks through the sociologist, and social revolution occasionally, and not too emphatically, comes to word through a fellow-student, Workerson, even as business is heard through the medium of another fellow-student, Merchantson. Religion, philosophy, and the world of values find their voices in the Thinker himself, as well as in a philosopher, a Methodist preacher, a Theosophist, and even in a feminine voice.

Considering the brevity of the book as well as the multitude of subjects treated—which reach from sex, materialism, capitalism and communism all the way to the problems of God, a future life, telepathy, clairvoyance and the religions of science, humanity and of the spirit—, Professor Hart has done an interesting and, at certain points, even a fascinating piece of work. The average college-student, say by the middle of his college career, can be wisely advised to read this book with considerable profit to himself; so can the intelligent layman.

At the same time one has the feeling all too often in reading the book that the victory achieved by the Thinker for his particular humanistic and spiritual point of view is all too easy. The opposition interposed by the Skeptic, Workerson, Merchantson and occasionally even by some of the professors is too easily blocked out or overcome. Even one who (like the reviewer) holds closely to the general point of view represented by Professor Hart's position cannot help feeling that many of the better versed and more advanced college-students will regard this easily-won victory at too many points as the result of obvious over-simplification of the real nature of the problems presented. It may, however, be admitted that such over-simplification was unavoidable in this particular kind of a treatment, unless the book had gone to lengths which would have made it forbidding to the very people for whom it is obviously intended.

At the same time the book contains much real insight into the nature of the world of science as well as into that of moral and spiritual values and the reader is impressed throughout by the evident spirit of fairness. The thorough-going skeptic may not be convinced by the total argument, but he will find himself confronted by much evidence which he cannot well afford to dodge. One of the most impressive aspects of the book lies in the fact that, despite its definitely spiritual outlook, it is far from dogmatic even in the presentation of those truths to which the author stands most thoroughly committed. It definitely presents a quest, even though the answers to the quest are perhaps too clearly held in mind in the first place.

On the whole *Skeptic's Quest* will be found interesting and valuable reading for all but the most critical minds. The author's style is vivid and his understanding is broad. One suspects that what the book may lack in depth is more due to the author's purpose and intent than to any actual flaws in the author's knowledge or grasp of the problems.

PAUL ARTHUR SCHILPP.

WAR AND THE CHRISTIAN, *by Charles E. Raven,* Macmillan, New York, 1938, 183 pages, $1.75.

This is an exceptionally valuable, clear-cut exposition of the perplexities of Christians regarding war and pacifism. It was written as a supplement

to the work of the Oxford Conference on the same problems. The author is of high place and influence in the Church of England—Chaplain to the King, Regius Professor of Divinity at Cambridge, and Canon of Ely.

He discusses controversial issues with great scholarship but singular simplicity. Starting with "War and the Christian Conscience," on through chapters on "Is War Evil?", "Is War Inevitable?", "The Claims of the State", and "War and the Church", he establishes his premise that Christians and the Church must face the problem of war in human society to the end of eradicating it. And he believes that it is the kind of practical issue that the Church must wrestle with until the fight is won as against straining at abstract questions of theology and philosophy.

The heart of the book is in chapters on "the Less of Two Evils", "The Renunciation of War", and "Pacifism and Practical Affairs". In the first of these he states the case for those who are yet able to justify some wars and does it with almost perfect justice—so much so that for the moment the reader is disposed to think that the author is stating his own position. But the other two of these chapters contain his own apologia. His pacifism is of recent years but it is thorough in both philosophy and practice.

Canon Raven's supreme interest is in the possibility of getting Christians together to end war—those who are not yet able to renounce war altogether because it may be the lesser of two evils and those who must renounce the institution unequivocally. He outlines in one chapter "a middle way" and points out common denominators for both groups; and then concludes with a powerful appeal for "full inquiry" by both. He makes this a categorical imperative.

Here are less than 200 pages and eleven chapters which can be used by study classes and discussion groups to high advantage in the process of thinking through with Christian conscientiousness humanity's worst scourge and the greatest obstacle to world Christianity.

FRED ATKINS MOORE.

THE AMERICAN CITY AND ITS CHURCH, *by Samuel C. Kincheloe,* Friendship Press, New York, 1938.

Dr. Kincheloe's knowledge of the American city, particularly of great cities in their metropolitan setting, is wide and intimate. His judgments are discriminating and remarkably accurate. He reveals himself essentially as a sociologist, though in considering the problems city people meet the heart of the one time pastor is revealed.

Dr Kincheloe's balanced judgment and his essentially religious approach are illustrated by his treatment of institutional churches and neighborhood houses. "It became clear that the poor and newly arrived immigrants needed many things in addition to the Gospel and thus the extra-religious work of the churches was greatly increased." In a later chapter the author comes to the heart of the moot religious question. Referring to the essentially religious character of this type of work, he says, "Furthermore religious problems may be dealt with without offending people of diverse backgrounds and experience." Moreover, "It is impossible to keep discussion groups off the religious aspects of life, if there is any vitality to the discussion and personal problems often have a reference to the religion of the home or of the person himself."

After referring to the comparative failure of "the native churches" of continental European background to halt successfully the processes of urbanization and secularization, he says, "City Life has made difficulties for British-American Protestant churches, for one reason, because their appeal has been addressed primarily to the individual member of the family and their program has not made adequate provision for family participation as a unit." Hence the importance of preserving the family unit.

Adverse conditions in cities have brought about improved church plan-

ning and cooperation. In this connection the author calls attention to the displacement of the old denominational church extension society with its narrow commitments by the church city society with its wider program such as the fostering of: "a fellowship plan" to cultivate the give and take of all the various groups within the denomination; organizing and supporting the work of institutional churches and neighborhood houses in areas of need; and in providing the principal personnel for leadership in the cooperation which takes place when interdenominational church federations or councils, and councils of religious education are organized.

The author rightfully shows deep concern "that urban areas are wildernesses of social disorganization." "There has been no more far reaching change in recent times," he says, "than in man's neighborhood and community relationship and it has been a change in which the churches have been deeply involved. The new local community in the city resembles a region more than it does a neighborhood." "Much of human fellowship in cities," he says, "is to be found within vocational groups rather than in geographical areas." "The flight from dependence upon geography for neighborly association is an obvious necessity in the city."

Dr. Kincheloe strongly emphasizes the responsibility of the church to assist in the orientation of people which he defines as "that process by which one gets one's bearings in the scheme of things of which one is a part, and the churches have it in their power to orient in the world of attitudes, beliefs and convictions." "It follows that the cities present to the churches a need of personal and social orientation which is without precedent." The author deals more helpfully with the personal orientation of individuals in their attitudes, beliefs and convictions, than in their social adaptation to the existing inner-city environment or to the wider metropolitan community which is being built upon the basis of interest groups.

CHARLES HATCH SEARS

AN OPEN LETTER TO JEWS AND CHRISTIANS, *by John Cournos.* Oxford University Press, New York, 1938, 183 pages, $2.00.

The author, a distinguished Jewish novelist and playwright of Great Britain, startled both Jewish and Christian readers by his article in *The Atlantic Monthly* about a year ago, "An Epistle to the Jews." One of the Jewish reactions to it was published in the Second Quarter, 1938, issue of *World Christianity*. In this book Cournos has elaborated the thesis developed in the article at great length. It concerns recognition of Jesus by the Jews; but not the Jesus "dressed up in theology," for such a Jesus "cannot have any relation to Jews." During all the centuries the Jew has resisted every appeal to accept Jesus, but "he has never been offered a Jewish Jesus," which he believes, "is the only Jesus that ever existed."

He holds that the age in which we live "is perhaps more conducive to a Jewish acceptance of Jesus than any previous age. And more than in any previous age is there a need for a recognition of Jesus and of all those fundamental values of which Jesus is a symbol." "If there were no Jesus he would have to be invented. Without him, without all he stands for, Western humanity would be wholly bankrupt. The spirit of Jesus needs greater diffusion today than ever before: it is the only dyke against the tides of the anti-Christ trinity of Hitler, Stalin and Mussolini. Against the darkness of the world, which would thrust humanity back into the lap of Odin and Thor, or into the lap of the ultra-modern god—the Machine—Economic Determinism—call it what you will—a rallying cry is necessary, and something more than the now grown colourless and indefinable Liberalism and Democracy, which however, it might include. A human figure is necessary. A human figure with a maxi-

mum of humanness—the other extreme of the world offered us by the Hitlers, the Mussolinis and the Stalins. A stimulus is necessary, the stimulus of an ennobling and revivifying idea. We—Jews and Christians alike—must answer the challenge of Hitler's *Mein Kampf* with the counter-challenge of that other struggle, the struggle of Jesus to establish a free spiritual kingdom on earth founded on mercy and love."

A book by a Jewish writer dealing with Jesus is no longer a novelty. Not a few leading Jewish writers, some of them Rabbis, have claimed that Jesus is the greatest of all the Jews. But nowhere with such passion has the necessity of the Jewish acceptance of their greatest prophet been urged. Over and over the author rings the changes upon the central theme noted above, and with rare literary skill and charm appeals to his fellow Jews to accept Jesus. Some of the noblest passages concerning Jesus that the reviewer has come across in non-Christian literature are to be found in this volume.

But it ought not to be overlooked that the open letter is addressed both to Jews and *Christians*. With burning eagerness the writer urges upon the Christian world likewise the acceptance of Jesus. Of course the author's ideas of Jesus will not satisfy the theologically minded. He is not interested in the Christ of the Creeds. But even such will be deeply impressed by the profound moral earnestness of the writer and will rejoice that there are increasing numbers of Jews who regard Jesus as the key to the solution of the perplexing problems in this modern world. The book ought to be widely read by both Jews and Christians.

CHARLES S. BRADEN.

THE NATIONAL FAITH OF JAPAN, A Study in Modern Shinto, *by D. C. Holton*, E. P. Dutton and Co., New York, 1938, 329 pages.

There was need for a new book on Japan's national faith. The standard work by Aston appeared in 1907 and much has happened since then. Anesaki's History of Japanese Religions gave only a very small portion of the book to Shinto, dealing rather with Buddhism. Genchi Kato's work is of value, but too obviously not objective in its treatment. Holtom has already written enough on Shinto to make him the logical person to produce the new standard work on that faith. Happily he has now given us the results of his years of historical research and personal observation in a well written, beautifully illustrated volume.

He deals in part one with State Shinto, a subject of no little contemporary interest since it is being used as one of the principal sanctions of the imperialist drive now on in the Far East. It becomes of practical importance not alone now to Japanese and Korean Christians who are faced with the problem of Shrine obeisance but to Chinese Christians as well. Here is laid the basis of classical Shinto but not to the neglect of its modern aspects.

The second part deals with the popular, sectarian Shinto, describing with some detail the rise and development of each of the major sects. This is a real contribution, for nowhere in English is there available a concise statement with reference to all these influential Japanese groups.

The book is more of a scholar's book than one for popular reading. It is well and thoroughly documented. Yet even the popular reader will not find it too heavy to enjoy if he is interested in the religions of Japan.

Christmas Gifts of World Christianity
Please see Page 104

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